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HYMN OF THE WALDENSES.

Hear, Father, hear Thy faint afflicted flock
Cry to Thee. from the desert and the rock;
While those, who seek to slay Thy children, hold
Blasphemous worshtp under roofs of gold;
And the broad goodly lands, with pleasant airs
That nurse the grape and wave the grain, are theirs.

Yet better were this mountain wilderness,
And this wild life of danger and distress—
Watching by night and perilous flight by day
And meetings in the depths of earth to pray,
Better, far better, than to kneel with them,
And pay the impious rite Thy laws condemn.

Thou, Lord, dost hold the thunder; the firm land
Tosses in billows when it feels Thy hand;
Thou dashest nation against nation, then
Stillest the angry world to peace again.
Oh, touch their stony hearts who hunt Thy sons—
The murderers of our wives and little ones!

Yet, mighty God, yet shall Thy frown look forth
Unveiled, and terribly shall shake the earth.
Then the foul power of priestly sin and all
Its long-upheld idolatries shall fall.
Thou shalt raise up the trampled and oppressed,
And Thy delivered saints shall dwell in rest.

WILLIAM CULLEN BRYANT.

SICILY—EVANGELIZATION.

By Matteo Prochet.

WHO among those who have studied geography on a map does not remember the triangular island which Italy seems to kick out in the Mediterranean sea?

Among the many peculiarities connected with that island is this, that it was not touched by the Reformation, and the Waldenses who, in the year 1350, had extended to Calabria, never crossed the Messina channel which runs between Sicily and the mainland. Sicily, then, may be considered as the jewel of the Roman Catholic church, a fair sample of what that church will do when left alone unrestrained by Protestantism. It is a pity that the high church men and women of England did not visit that island before 1860. They would have found things which would certainly have thrown cold water on their Popery—the grossest superstition, allied with the deepest ignorance and an immorality which eye-witnesses alone can believe to be possible. Suffice to say that, in the census of 1860, the province of Girgenti gave 97 as the percentage of illiterate people—97 out of 100 people unable to read and write, and the country swarming with idle priests!

But it is not the object of the writer of these lines to give a full description of what Sicily was; rather he would like to say something of what is being done there now to lift up those three millions of souls from the state of degradation into which Popery has sunk them.

In 1861, or thereabouts, the Waldenses entered the island, bringing with them that Gospel which the priests had carefully excluded from it, and would have kept out had not the revolution of 1860 snatched the scepter from their hands and replaced it with liberal laws. They wrought on with that steadiness which is one of their main features, making little noise in the world. Station after station was opened and, in the course of time, several congregations were organized in Palermo, Messina, Catania, Vilbria, Riesi, Grotte and Caltanissatta, whilst other stations are growing and will be soon in the position of being organized also.

At the last census, 30th of June, 1898, there were 894 church members, out of whom not more than ten are Waldensians by birth. All the others are net gain, no less than 800 having come from the ranks of Roman Catholicism. Certainly it may be said without any exaggeration that the Lord has been pleased to own and to bless the efforts of the descendants of the martyrs.

Among the out-stations the name of one stands conspicuously foremost, because Garibaldi illustrated it by one of his "faits d' armes." It is Milazzo, on the north shore. It was, till lately, a sub-station, so to say, connected with the station of Barcellona, the residence of the evangelist, Vincenyo Trobia. There was no meeting place, and the few brethren, with some timid inquirers, met in the apartment of one of them. There was no appearance of further enlargement of the work for the present; but the priests promoted it in a most remarkable way, a magnificent illustration of God's overruling power and of the promise, "All things work together for good." Here is the story of the event, as told by the pastor of Palermo, who is the superintendent of the work in the island, in the very words with which he reported to President Prochet.

"At Milazzo an incident has occurred which God has overruled in our favor, notwithstanding what seemed most unfavorable circumstances. Trobia had been unable to find another hall, after being turned out by the landlord, on the suggestion of the priests, from the one he had rented. The services were therefore held in the house of brother Morehouse; thereupon the priests hit upon a novel device. A woman who lived in the flat below Morehouse, set on by the priests, pretended to go mad and ran wildly through the streets howling, 'An evil spirit, sent by the Protestants in the flat above me, has proceeded out of my mind!' You can imagine how the people gathered in crowds before the house, while

two priests, in full canonicals, to crown the farce, kept sprinkling the walls with holy water to exorcise the demons. All this was carefully arranged to impress the people. Naturally a cry was soon raised, probably by some sacristan, 'Down with the evangelicals; away with them out of Milazzo.' Thirty years ago not one of the brethren would have escaped; but now, on the contrary, a reaction set in. Trobia most opportunely arrived on the scene, much put about. He printed a proclamation to the people, in which he reminded them of the statues of Garibaldi's Liberty in their principal square, and asked them if they were willing to tarnish the good name of Liberals, and return to the old *regime*. He rehearsed the facts of the case that had just occurred, and closed with the Apostle's creed. The placard had such an effect that the feeling of the populace turned in our favor, and a lady came forward and offered us a large room in a prominent part of the chief street at the nominal rent of six liv. ($1.20) a month. As the result of the priestly intrigue, therefore, we are more firmly settled in Milazzo than before."

A subsequent letter, dated the 18th of December, adds the following details:

"I returned last night from a tour to Milazzo, Venetico, Spadajora, Messina and Calabria. My heart overflowed with gratitude to God, last Saturday evening, (Dec. 9) when our new meeting-room in the beautiful street Via Ottaviano was inaugurated. The hall is not very large, but was well situated, and has this distinctive mark that, between our two balconies, an 'Ecce Homo' is placed in a shell prettily lit up every evening, so that it is easily recognized. All may know where our meeting-room is situated, even if they do not read the inscription on the tablet, 'Culto Evangelico. Nos predichiano Cristo-crossifisso.' (Evangelical worship. We preach Christ crucified.)

The proceedings were most orderly and edifying. The following day, Sabbath, Dec. 10th, I gave an address, on which occasion the place was crowded. In spite of the efforts put forth by the friars of the Immaculate Conception to prevent the candle from being placed in the candlestick, the candle is there now. May many rejoice at its light and be enlightened.'

It may sound strange to some Protestants who never stopped to pay any attention to Roman Catholicism, but it is a *fact*, a *painful fact*, that that church is going every day further away from Gospel truth. The very basis of Christianity is shaken, if not totally upset, by Mariolatry. "I never pray to Jesus Christ," a lady was saying the other day to one of our pastors, "because I am afraid of him, but I go to the Madonna with full confidence."

Italy needs evangelization as much as China may need the missionaries.

107 *Via Nazionale, Rome, Italy.*

RELATION OF MONEY TO GOD'S KINGDOM!

By Mrs. S. C. Parker, Philadelphia, Pa.

THE kingdom of our Lord in the world is frequently compared to a building, of which He Himself is both the foundation and the architect. This building while in course of erection is surrounded by scaffolding, every stake and timber of which, and the position of each, has been designed by the great Master builder, who proceeds according to a determined plan, and His idea of the work is perfect from the beginning. This scaffolding, although so useful in carrying on this building, does not properly belong to it and will not be necessary when the present temporary service is ended. In the upbuilding of this kingdom founded on the Rock of Ages. God has decreed that money is one of the strong pillars of this scaffolding and "what God hath joined together, let no man put asunder." There is as Job says, "A vein for the silver and a place for the gold," for the Lord has so appointed.

Is it not unworthy of Him to whom the earth belongs and the fullness thereof, that His kingdom should in any degree be dependent on that filthy lucre, the incessant

demand for which, in His name, offends so many of His nominal friends. He could create millions by a word. True, but power is not His only attribute. In His infinite wisdom He has chosen to ask money for His cause from His own friends. The Church of the Lamb is the Lamb's agent. To each one of us, as well as to the missionary of the cross, He says: "Go ye into all the world." Our little world is very small in which we can use our time, our influence and our energy in building up the kingdom. It is only by contributing money that the great body of Christians can go into heathen lands and teach every creature. Though confined to one room we may be upbuilding this kingdom in lands thousands of miles distant. Though speaking one language we may be telling the old old story of Jesus and His love in a dozen different tongues.

Money has an immense power both for good and evil, and God will hold us responsible for the estimation in which we hold it, for our manner of procuring it and our use of it. If we value the work of salvation ourselves we will send it to others. If not, there is something so sacred and holy in this cause that the money that does not come freely and cheerfully seems almost to profane it. To urge a company of pilgrims in a wilderness, wounded by its thorns and burdened by its labors, men who have felt the ills of life and found a remedy for them all in Christ, these that have been snatched as "brands from the burning" by His grace, to spare a little to give the remedy to thousands of broken-hearted, fainting amid desolation and despair, should not be necessary. Nothing so easily displaces Christ from the affections of His people as money, the world's idol. There is no carnal power which Satan uses with such deadly aim against the spiritual power of the cross. How kind then is the financial law of Christ's kingdom. It is the very safety of His people to command the gold and the silver into His service. How infinite the wisdom that causes spiritual blessings to flow through the channel of Christian liberality. How worthy of Him who cannot be imposed upon by mere profession, to institute a system of self-denial which very powerfully discerns Christian character.

Money invested in Christ's cause gives a very high rate of interest—"An hundred fold and shall inherit everlasting life." It gives honors and pleasures of which the world knows nothing. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Under the law, very explicit directions were given as to the amount that was to be the Lord's. Under the gospel the letter of the law is abolished, but the spirit of it yet remains in force. God's command to us is, "On the first day of the week let every one of you lay by him in store as God has prospered him." God has pledged himself that He will amply repay all that we part with for His sake. Under the law He did this visibly according to the letter. When the people delayed to build His temple, He sent famine, but when they were stirred up to begin the work, He told them to note down that their blessings were augmented from that very hour. He asks them to prove Him and see whether His bounty will keep pace with their liberality: "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Under the gospel we are not taught to look so much to temporal rewards as to those which are spiritual and eternal although godliness is profitable in the life that now is as well as of that which is to come. If we seek first the kingdom of God and His righteousness "all needful things shall be added unto us." "All things were created by Him and *for* Him"—Col. 1-19. "He was rich, but for our sakes became poor that we through His poverty might become rich." Oh, the vastness of His riches and the depths of his poverty. Rich in possessions, rich in power. "He spake and it was done, He commanded and it stood fast." Rich in honor, rich in love, yet He who set such an infinite value on our lives became so poor as to be valued at thirty pieces of

silver. He who created the ocean, sat upon a well and begged a drink. He who was waited upon by angels was spit upon and despised.

Why do we come so far short in our duty? Because we are lovers of ease more than lovers of Zion. Because we have divided hearts, we are luke warm, indifferent. We are covetous. The young man in the Gospel when Christ said, "Sell all, and come and follow me," went away sorrowful. Let us beware of ä love of money. It is a subtle sin; it dresses itself in the attire of virtue; it cloaks itself under the name of frugality and economy. It has many pleas and excuses. It is a sin dishonorable to religion for those that say their hopes are above to have their hearts below: for those who profess to be above the stars to be buried in the earth. "No covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God."

Many more sin in its lavish expenditure for their selfish gratification. How much is spent in dress, an over fondness for which is our easily besetting sin. and the money spent in gratifying this love of dress has greatly depleted the Lord's treasury. God has placed His own dear children in all stations of life, from the very rich to the very poor, and while it seems foolish to us for any Christian woman to attempt a singularity, yet it is more becoming that a woman professing godliness should be distinguished for her good works, rather than the style of her dress and it is a matter of greater importance that her life should be fashioned after the perfect pattern than that her gown should be fashioned after the pattern of the greatest Parisian artist. Soon these same bodies will be dressed, with equal care, by other hands for the grave. The great question of import then will be, Are we clothed with Christ's righteousness? Have we made His honor the chief end of our being? Have we the wedding garment?

By their fruits ye shall know them. The Captain of the Lord's host waits for the united and zealous devotedness of His people, and He that shall come will come and will not tarry. It is a solemn thought that Christ's kingdom is hastened or retarded as we are faithful or negligent in giving our means. We are personally concerned in the matter. It is easy to rail against that intangible thing "the church," but as a component part of the church, as a link in the chain by which Christ seeks to bind a rebellious world in allegiance to His throne, am I guilty that so much land remaineth yet to be possessed?

Directions have been sent to those who were hazarding their lives among the heathen to retrench, to abandon their vantage ground. Why? The cause is as much a disgrace as the effect. The Lord's treasury was empty, God's stewards had withheld the help for which He called in the shape of a little of the silver and gold which He had loaned them. It should be our highest honor to be a co-laborer against the powers of darkness, and if we come not to the help of the Lord against the mighty we must incur His displeasure. Christians are the light which is to dispel the darkness of heathenism and the midnight of idolatry. "How can they hear without a preacher?" is equivalent to, "They cannot hear without a preacher, and he will not be sent until you send him."

This reveals to us God's plan. Christ as a sovereign arranged His own matters in His own way. As a friend He has reposed such confidence in His people as to entrust His cause to their keeping, assuring them that what is done unto one of the least of His brethren is done unto Him, and that he who can only give a cup of cold water in His name shall receive His reward.

Among the church of Israel, idolatry was more frequently and more severely denounced than any other sin; so in the New Testament the language of Christ and His apostles is full of advice and entreaties and warnings against its counterpart, the love of money, against trusting in uncertain riches, the worship of mammon. Those whose treasures are of this world will find that "Their roses grow on thorns, their honey bears a sting" even in this life.

Great will be the glory of that generation which shall arise to their duty in giv-

ing to the Lord's cause. To the present generation the great honor seems extended by the existing indications of Divine providence. We are living in prosperity on the very land from which the poor Indians were ejected. The call for help comes long and loud from vast Christless empires. God who gave His only and well beloved Son demands that we be faithful; Christ who gave Himself for us demands it. The great army of martyrs by their suffering and services demand that we join and advance the kingdom of our Redeemer. In a cause so extensive as the bringing a world into the kingdom, there is room enough for all to co-operate. While we are in the world it is our duty, honor and privilege to manifest that grace which has delivered us from the love of it.

If we could follow one soul into eternity we would realize that the extension of God's kingdom is all that requires an anxious thought. To those who stand on the top of a high mountain the large cities seem like small villages. If we could stand in faith upon the Jerusalem above, how small would worldly things appear in our eyes! The pencil of prophecy has painted the glories of an age when the knowledge of the Lord shall cover the earth. "Hath the Lord not said it and shall it not come to pass?" Let us believe in our high commission under Christ and for Him. "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith."

In that awful hour when you and I and all the heathen nations shall be called to stand before the bar of Christ, may we be accounted faithful stewards of the gold and silver which are the Lord's.

AN OFFERING OF THANKS.

IT was Aunt Eunice who first proposed it. She sat by the parsonage window one wintry morning with her lap full of stockings in assorted sizes and a basket heaped with miscellaneous garments by her side. She had just dropped in, after her neighborly fashion, to help the minister's wife with the mending, so that the overtaxed woman herself might find time to attend to the sewing society, and the needle-work guild, and the children's aid, and the score or so of organizations in which she was expected to take the lead. Just now it was a thank-offering service, and her perplexity was written in little cuneiform inscriptions on her forehead and about her eyes, as she read a note that had just come in.

"Here's another woman who cannot possibly serve on the committee of arrangements," she commented. "I declare, I am completely discouraged over that thank-offering meeting. Everybody is busy with home affairs and not willing to do a thing, and unless we can get up something very attractive nobody will come. The worst of it is that it isn't a thank-offering when you do get it; most of them look upon it simply as an extra tax that they pay because they cannot respectably avoid it—"

Mrs. Boynton checked herself, with a sudden recollection that her remarks, however just were hardly judicious in a woman who was expected to be superior to human weakness.

"If you could manage in some way to divide it," said her listener gently.

"Divide it? I don't understand."

"Why, the thank-offering. Get the thank first, and the offering would come of itself; the thanks would be an offering, you know."

"You dear, good woman," exclaimed the minister's wife, her face brightening in a way that smoothed out the small wrinkles. "I'll do that very thing. How fortunate that the last member of my committee has failed, and left me to do precisely as I choose. We will have a meeting to offer thanks, and see what will come of it."

"But you know child, we never do see all that comes of thanksgiving, any more than we see all that comes of the rain and sunshine. We see it brightens up the flowers and the leaves, but we don't think of what is going on down among the roots, and how

a good deal that seems to be lost may be doing the best work."

"I know, Aunt Eunice, and I'll try to remember; and now for my dear typewriter; if there's any temporal gift I ought to give thanks for I'm sure it's that.

It was at the summons of this "blessed typewriter" that so large a number of women gathered on Sabbath afternoon in the parlors of the parsonage. A little envelope bearing the motto, "O come, let us give thanks unto the Lord!" had gone to each woman in the church and congregation, with the request that she would write upon a slip of paper some special reason for thanksgiving, inclose it without signature in the envelope, and bring it with her to the meeting. Not every woman had complied with her request, but the great proportion had done so, and the pretty rose-bowl on the stand by the door was well filled with the little mute offerings, before the minister's wife took it from its place and set it by the open Bible before her.

"I, declare, it begins to seem real solemn," whispered Mrs. Garrett. "Mrs. Boynton's great for getting up things. Did you bring your pocket-book?'

"Why, no; do you s'pose it is anything about money?" asked her neighbors in some alarm.

"You never can tell; I left mine at home to be safe. Do you see Mrs. Catlin over in the corner? I don't s'pose she's been out before since Dorothy died. I shouldn't think even Mrs. Boynton would have dared to send her an envelope. I call it real heartless, though they say she's awful bitter and rebellious. Poor thing, I don't know as I blame her."

But when, after an inspiring hymn, a psalm of thanksgiving, and a fervent prayer from Aunt Eunice, Mrs. Boynton drew the crystal bowl nearer to her, even Mrs. Garrett felt a little thrill of awe.

"Dear friends." said the minister's wife, "this offering seems to me a very sacred and precious thing. It comes directly from our hearts to God. It is a gift to Him alone, and one that only He can measure. I feel as if this were one of the 'golden vials full of odors which are the prayers of the saints,' an offering to be laid silently down at His feet, and I almost hesitated to repeat aloud what your hearts have said to Him. Let us try to feel that we are saying it to Him, and not to each other."

Then in a tender, sympathetic voice she began to read the little sealed-up message: "For an answered prayer," "For deliverance from a great anxiety," "For an unexpected blessing," "For a year of unbroken health," "For strength in sore temptation,', "For comfort in sorrow," "For the love that refused my heart's desire but gave me a better portion."

As she read on, with now and then a word of comment, the room grew so still you could almost hear the throb of the many listening hearts, until at last she opened an envelope, and hesitated just an instant before she read, "He hath led me and brought me into darkness, but not into light—He hath made me desolate."

There was a quiver in her own voice as she ended, and one sympathetic little woman caught her breath with an audible sob, but no one dared look toward the rigid figure with pallid face showing faintly through the long shrouding veil. Mrs. Boynton did not even lift her eyes, but presently she repeated softly a verse from Margaret Preston's "Litany of Pain:',

"Sometimes when my pulses are throbbing
With currents whose feverish flow
Sets all the strong spirit to sobbing
With speechless yet passionate woe;
I inwardly question and falter
Though lips are too still to complain—
What profit to lay on God's altar
Oblations of pain?"

"Can one be thankful for sorrow?" she went on. "Does our Father expect us to thank Him for the awful bereavements of our lives? He knoweth our frame—He remembereth that we are dust—He knows we cannot understand, and He only bids us trust His love and wisdom, and wait till He makes things clear to us. Perhaps it will never be in this world, and we shall go to Him as perplexed and sorry as ever, and He will take us in His arms and tell us all about it. But while we are waiting we have

some things to comfort us, and let us try to think of those. When my heart aches for my dear little daughter, I am glad that I had her and could rejoice in her. I'm glad I could hold her to my heart as something precious, and not with a sense of shame and fear lest this unwelcome gift should be hurried out of the world that had no place for her. I'm glad of all the years that were made happy by my dreams and hopes and anticipations for her, and that I never had to look forward to a life of cruel, loveless servitude for her. I am glad that in her sickness she was tenderly cared for, and all that love and skill could devise was done for her instead of being left to suffer unaided, and that when she died her precious dust was laid lovingly away among the fragrant flowers, not cast out as a polluted thing by the roadside. I am glad that I have been taught to know that this dear body was not my child, but the shrine of a deathless soul that had gone to live with its heavenly kindred, and whose blessed presence may even now be near us as a pitying angel, not a malicious fiend that must be driven away from home. And I am glad, O unspeakably glad, that I know both she and I are in the hands of a loving Father, not an angry tyrant, and that our separation is but for a little while and will all be forgotten in the glory that is to follow. When I remember that all these possibilities of consolation have come to me only through the revelation of God in Christ, my heart aches for those who do not so know him, and I do give thanks in all things, if I cannot say for all things.

No one wanted to speak, and presently Kitty Alden began to play and sing:

"My Jesus, as Thou wilt,
All shall be well with me."

Before she finished, Mrs. Catlin went out without speaking to any one, and the rest drew a breath of relief, as if a weight had been lifted.

"But I never thought," said Mrs. Garrett, "how much there was to be thankful for about the very worst things that happen to us, though I don't know as it makes 'em any easier to bear. I just wonder what Mrs. Catlin thought."

Mrs. Boynton wondered also, and it was with a good deal of trepidation that she opened a note which came next day bordered with the deepest black.

"Dear Mrs. Boynton," it read, "I cannot yet take your comfort to my heart, but it has helped me a little, and I want to make my offering to the other mothers whom no one comforts. Will you send it to them for me?"

"It's a hundred dollars, Aunt Eunice," said Mrs. Boynton, "and there's our thank-offering all in a lump."

"It's a blessed thing for Mrs. Catlin," said Aunt Eunice, "but the best thing for the church would have been for a hundred women to give it."

"But if they really gave thanks—"

"Yes' we'll hope they all did; the Lord knows."

"And you said yourself we never could see all that comes of thanksgiving."—*Emily Huntington Miller, in Woman's Missionary Friend.*

OUR BENEVOLENT INSTITUTIONS.

The United Presbyterian Memorial Hospital.

WE HAVE heard, through your columns, of the proposed Martha J. McKown Hospital at Tanta, Egypt, and Dr. Johnson's facile pen has led us through The Good Samaritan Hospital at Jhelum. We have also read of the expectations of the Women's Association in regard to their new hospital for women and children; but of their pioneer in the healing art, the present little Memorial Hospital on Monterey street, Allegheny, we wish to talk a little.

The story is related of a chimney sweep in Belfast who was seen one afternoon in an unusually tidy, well-dressed condition. A chum said to him, "Halloo! where are you going? "Oh," he said, "I am going to a missionary meeting." "What are you going to a missionary meeting for?" "Well," he replied, "You see I have become sort of a

partner in the concern, and I am going to see how the business is getting on." So we believe that our friends all over the church, who by their gifts to our hospital have become partners in it, are ever ready to hear of the progress of their venture.

At the extreme corner of the Orphan's Home grounds stands a modest little brick building that for more than eleven years has been doing a noble work. Entering the Hospital from the Home yard we find ourselves in the basement of the building, and here are located the office, domestic apartments and store-room. On the main floor are the Mary S. Fulton and surgical wards and the sleeping apartments of the matrons and nurses. Adjoining these wards is a large porch, which, in summer time, forms a pleasant sun-parlor for the convalescents. The upper floor is used as the isolated ward.

The Hospital is under the immediate care of a Board of twenty-five managers, elected annually by the Women's Association. On the medical and surgical staff are some of the most eminent physicians of our cities, who are unremitting in their devotion to the little ones.

The managers meet on the third Wednesday of each month to hear the reports of the various committees who look after every detail of the Hospital work. Each month two ladies from the Board of Managers are appointed to visit the Hospital semi-weekly during that month, not only to see that all the apartments are clean and in good order, but to visit and entertain the unfortunate little ones who may be under treatment.

The visitors' reports are the most interesting feature, and could you but listen to some of these you would not wonder that many times the patients are healed spiritually as well as physically. A tender, loving sympathy is manifested in each sick one; their cases are a matter of personal interest and inquiry, and much is done in this way to cheer and brighten the hours of illness and recovery.

The number of patients is limited only by the limited accommodations of the present building, and it is not unusual to have many applications for admittance when every possible space is occupied. However, from twenty to twenty-five are under treatment each month, mostly children from the Orphans' Home.

As is well known, the object primarily in establishing the hospital was to care for the children of the Orphans' Home, but as there were many times when only a few of these children are sick and as applications came for the admission of outside children, the management felt that, without any detriment to the orphans, the work could be broadened, more could be accomplished for suffering humanity, and so fulfill the Saviour's command more perfectly. Soon women came seeking admission, and as some of our good friends had provided three beds large enough for adults, we felt that we ought to admit women patients whenever there was a vacant bed, especially as our charter provided for women and children. This fall and winter these beds have been occupied constantly, typhoid fever being the prevailing disease. While some of these patients have been very ill, so far all have recovered.

Again there will be surgical cases, and this is a great boon to those who cannot have proper care at home. Here they have the best treatment and care that modern science can provide, "without money and without price" in the greater number of cases.

It is the children, however, that appeal more especially to our sympathies. A little history of some of these cases will give a better insight of the real character of the work. One poor blind boy has come to us several times. His is a chronic case, having tuberculosis of the bones. His right leg first became honeycombed along the shin bone and was operated upon several times, removing sections of the bone each time, but still the disease persisted. The next time he begged to have the leg amputated, and after consultation it was decided to do so, although the boy's outlook was dark. Notwithstanding all he had to contend with he made a good recovery, was provided with a modern leg, and was quite comfortable for a time. Last fall he re-

turned in a more serious condition than ever, the disease having progressed so far that surgery could do no more for him. After he first came to us, he learned to read books prepared for the blind and was delighted to be able to thus pass the time which otherwise would have been very tedious. During one of the intervals of his stays in the hospital, he was admitted to the Blind Asylum and made good progress there. Though a great sufferer at times, he is patient and even hopeful.

Another case, a young girl about thirteen years of age, sent to the hospital by the Children's Aid Society of Western Pennsylvania. The bone of her left arm was diseased, the result of an injury. This had to be operated upon, and it was found that the disease had extended into the joint, so that it had to be cut out and six inches of the bone of the arm removed. At the time of the operation, one of the surgeons strongly advised amputation, but another asked to leave it, and as the event has proved, it was the wiser course, for she made a fine recovery and has very good use of the arm, though it is not as strong as the other.

Another case we recall is that of a little boy who was knocked down and run over by a bicycle, two or three years ago, and his hip was so injured that he became lame. Although no bones were broken, it was found that adhesions had formed which prevented the bones in the joint from acting freely. These adhesions had to be broken up and the weight and extension applied to prevent their forming again.

These few instances will serve to give you an idea of the work that is being done in your hospital all the time, and could you but realize the disadvantages under which it is carried on, you would be surprised at the good results.

For both the present and the new Memorial Hospital we bespeak an interest in your prayers and gifts; and think not that because the gift must be small that it will not be acceptable.

Picture-cards, blocks and rubber toys are a delight to the little ones before they are able to run about, while books and games are much appreciated by the older children. The new Hospital will have a place for the most substantial gifts which loving friends may provide.

M. C. TRIMBLE, Cor. Sec'y.

The Orphans' Home.

We are delighted to avail ourselves of the invitation of the Editorial Committee of the MAGAZINE to tell you something of your Orphans' Home, located on West Jefferson street, Allegheny,

This is the eldest child of the United Presbyterian Women's Association, and last October it completed its twenty-first year. During these years we have sheltered 1,572 children, some of these were only half orphans, and after a sojourn of a few years with us were returned to the surviving parents at their request; but we believe in these few years there had been sown in their young hearts precious seed which would in after life bring forth fruit to the glory of God.

In the early days of our work it was not usual for childless persons to desire to adopt or indenture orphan boys and girls, but times have changed, and during these twenty-one years we have placed eighty children in lovely Christian homes all over our land. Many of these have grown to man and womanhood; some have married and are centers of their own homes. We still have thirty-four who are in good homes and enjoying the loving care of their foster parents. Many have confessed Christ and are faithful laborers in our loved church, which for twenty-one years has so generously contributed to the support of the Home, and not a few have been called to their heavenly home.

At present we have seventy-one children in the Home, of which number twenty belong to the nursery, and the balance go to public school daily.

We are compelled to refuse many applications for admission for lack of room, and can only take the most needy. Our aim is not only to provide the comforts of a veritable home for our boys and girls, but to throw into their lives, so early saddened by bereavement, all the brightness we can.

Christmas day is always hailed with delight, for Santa Claus comes laden with a present for every child, the gift of Mrs. J. M. Gusky. This same kind friend also invites our children every summer to a delightful all day excursion up the Monongahela river. They are feasted all day and carry home with them a box of candy. Occasionally they are entertained by a concert or lecture, and all is done to make the children feel they are not debarred from pleasures enjoyed by more fortunate children.

Sabbath they attend church and Sabbath-school at the Fifth church, Allegheny, and are members of the Junior society, which meets in the afternoon.

We have a dear little brother and sister who came to us from one of our churches in a Western state, after the death of their parents, for whom we are hoping to procure a pleasant home in some childless family, as we do not want to separate them. We also have eight sturdy boys, whose ages range from three to twelve years of age, for whom we also desire good Christian homes where they will be sent to school, taught to be useful as well as be given a father's and mother's love.

When we consider how many homeless ones we have rescued from ignorance and sin in these twenty-one years we feel we are doing genuine missionary work. Eighteen years ago we received into the Home a sweet little blue eyed girl nearly four years old, whose mother was a widow and incapable financially and otherwise of providing for her child. Very soon she was adopted by an excellent man and his wife, and for eighteen years was the loved and petted daughter of their home. She was sent regularly to school, and graduated at the High School in 1895; then for another year attended the Blairsville seminary. Desiring to fit herself for a nurse, she attended the training school for nurses connected with the Allegheny General Hospital, where she contracted fever, went to her home in Tarentum where in four weeks her spirit took its flight to the "home above." She was dearly loved by all who knew her, had dedicated herself to the Lord when about fourteen, was the teacher of a large class of girls in the Sabbath-school, a member of the Christian Endeavor society, and ready for every good word and work. The funeral services were held in the church, and nearly six hundred friends and acquaintances passed the casket to take a last look at the beautiful girl they loved so well.

This is only one of many others of whom we could tell who have been blessed by your Orphans' Home. We trust we shall continue to have the support, and above all, the prayers of the church that our labors in this line of Christian work may be owned and abundantly blessed by our Father in Heaven. M. F. REED, Cor. Sec'y.

The Home for the Aged.

In the summer of 1896 our Home for the Aged was enlarged by an annex giving 30 additional rooms which were furnished by friends as a memorial to some departed loved one. The rooms were rapidly filled, and for some months every available place has been occupied. Applications are constantly coming, and are now placed on file and the applicants approved will be admitted in their order as vacancies occur. There are now 45 in the Home, and so many residents, with the many applications for admission, must awaken in the minds of our people the great need of such a resort for the aged.

We can hardly measure, much less limit, the importance of our benevolent institutions; for it is hard indeed for those who know nothing of suffering, pain or want to realize the great benefit that such places confer on those less fortunate.

The maintenance of our Home has been sustained since it was established in 1892 by donations, bequests, a portion of the proceeds of bazaars and lawn fetes, and a rich blessing has followed every one who has contributed in the smallest way to its support. There is a chord of sympathy in the human heart that responds quickly when the call for help is for the aged, or for little children, and this institution is a link in our benevolent work which corresponds to our Orphans' Home.

Arguments have been presented many times that a portion of one's income should be set aside for the sunset of life, that all should prepare for old age, that with care no one need know the loneliness and deprivation which so many suffer. Could those who thus reason be in the midst of the work, hear the story of disappointed hopes, learn the ingratitude of those for whom so many of our aged ones have struggled, and have given the best part of their lives to advance their interests, deprived themselves of the comforts even the necessities of life, only to find when strength is failing that there is no loving return for all the sacrifice, I am sure they would understand something of the infinite pathos of life. Only God knows how deep is such sorrow, such disappointment.

We are sorely in need of another annex to our Home, a portion of which can be used for men, and arrangements must be made very soon for such a department. We have now one man among our number and others applying. As our number increases, and the infirmities of age are so great, we find need of an infirmary department also. In many of our rooms are two and three persons, and when one is ill, there should be a separate ward for such, whereas now those who are well must remain in the room with the one who is sick. Our friends will readily see the need of a hospital ward in our new annex, which, I hope will be built the coming summer.

Our Home is free from all debt and prosperous times are abroad in our land, and when God blesses us, He puts into our hearts, love, charity and a sense of true duty. Since He has opened our hearts to the need of an institution like this He will not fail to show us the way to supply means to carry on the work. We have proven already how great things are wrought by prayer.

We are indebted for many nice donations of fruits, jellies, etc. from individuals and societies, to every one of whom we are most grateful.

Three years ago Mrs. Thompson was changing her place of residence for a time and asked as a special favor that her piano be placed in our parlor till arrangements could be made to move it, We considered ourselves the favored ones, for we were only too glad to have it, and it contributed much to the pleasure and enjoyment of the family, It was removed just before the holidays. and left a great empty corner in the room as well as in the hearts of our music lovers, for we all know there is nothing which revives old memories, brings back the friendships of the dear dead past, llke music at the twilight hour. It was missed by our Young Ladies' Auxiliary, and by the Young Peoples' societies of the city churches, who so often give evening entertainments at the Home. They mentioned it in the columns of our church paper and a quick response came from Mrs. A. M. Logan, of Mercer, Pa., who placed a beautiful new upright piano in our parlor, a gift which will ever ring forth praises and thanksgiving for such a true loving friend. May Mrs. Logan ever experience the "more blessedness" which is promised to the giver and the true happiness which follows the prompt action when God touches the key of our hearts.

We ask most earnestly that our friends will aid us by their prayers and contributions in the continuance of this work. The ready assistance in the past is typical of the all-prevading Christlove which exhorted us to be faithful in caring for the poor, the widow and the fatherless.

MRS. W. W. GRIER,
Pres. of Board of Management.

A THANK-OFFERING MESSAGE TO MISSIONARY SOCIETIES.

AS the time of the annual "Feast of Ingathering" of Thank-offerings draw nigh, our thoughts naturally turn to the good faithful women of our beloved United Presbyterian church, who never yet have disappointed us in any work they have undertaken for the Master.

During the past eleven years, God has wonderfully blessed the church's thank-offering, in helping to carry on the mission work in the care of the Women's General Missionary Society in Egypt and India, among the Indians of Oregon and the Freedmen of the South, and in giving comfortable homes and places of worship to our home missionaries. Without the aid of the thank-offerings much of the work now so successful, would not have been undertaken.

We appeal to the women of the church to make this closing offering of the nineteenth century the largest they have ever given, and for the active workers in each congregation to aim to have every one whose name is on the church roll, "gain a blessing and give a blessing" by contributing a thank-offering to the Lord for His daily blessings to them.

Every year the new work necessarily undertaken, calls for enlarged contributions and thank-offerings, and therefore there is a greater need at the present time of increased activity and liberal systematic giving all along the line of women's work than ever before.

The call to the women of the church today is: "Be up and doing!" "The King's business requires haste." While thanking God for success in our thank-offering work in the past, let us improve the present, and hope that the future will find our hearts more and more filled wiih gratitude to the "giver of every good gift," that thus we may be prepared for spending an eternity of praise and thanksgiving in heaven with Him.

INSTRUCTIONS.

The thank-offering envelopes should be ordered in time for distribution the Sabbath previous to the "Ingathering."

Boxes should be used at least two years. Where congregations are not supplied with Senior and Junior boxes, the Thank-offering committee of the congregation should order promptly, enough to place at least one of each in every home.

Where it is possible, have *daily* offerings placed in these "blessing boxes," but if not make an effort to have each holder give a weekly offering, and *on the Sabbath*. Strive to break up the custom of giving but an annual thank-offering unto the Lord, when He gives His blessings daily.

To save delay in filling orders, send to the secretary's address, care of J. J. Porter & Co., 920 Penn Ave., Pittsburg, Pa., and *not* to her home address 15 Marshall Ave., Allegheny. Arrangements have been made whereby supplies can often be sent at less expense by express than by mail; therefore inquiry should be made at express offices, if goods are not promptly received by mail.

Thank-offerings should be paid to the Presbyterial treasurer in time for her to send the entire Presbyterial offering in one check or money order (made payable to treasurer of W. G. M. S.—Miss E. J. Sloan) by a delegate to the convention in May.

Should there be no delegate going to the convention, the treasurer should send the check to Miss Sloan, 5172 Liberty Avenue, Pittsburg, Pa., at least ten days before the meeting, or in time to be presented at the convention.

Societies are requested to send their offerings to the treasurer in an even number of dollars, so as to not report figures in the cent's column.

The thank-offering account of the treasurer of the Board closes the first of Juné, hence all amounts received by her after that date will have to be reckoned with the offerings of the following year.

Junior societies are requested to report their offerings separate from the Senior offerings, to the Presbyterial treasurer, and the amount given in the *proper spaces in the Junior reports*, in order that the Junior secretary of the Women's Board may be able

to give a full report, to the annual convention, of the offerings given by the Juniors.

Because of so many appeals coming to societies for help in work outside of our own denomination please permit the repetition of the request made last year to-wit:—It is earnestly hoped that missionary societies in their contributions and thank-offerings, will be loyal to the departments of mission work *assigned to the women of the church by the General Assembly*,—and which they are *pledged* to support, and not allow calls for help from outside sources, *however worthy they may be*, to divert their funds, and thus cripple their own work.

Trusting that God may bless you all in your good work.

Yours sincerely,

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

15 Marshall Ave., Allegheny, Pa.

LIST OF THANK-OFFERING SUPPLIES.

Senior boxes free. Postage per dozen (with leaflets) 9 cents.

Junior boxes free. Postage per dozen 5 cents.

Envelopes free. Postage per dozen 1 cent.

The Spirit of the Thank-offering (Prize Essay) Per dozen 6 cents.

History—Our Thank-offering—Ten Years' Review. Single copy 2 cents; per dozen 15 cents.

Condition of Woman Under False Religions. Per dozen 15 cents; (Sent Free with senior boxes.)

Responsive Scripture Services. Service of Thanksgiving—single page. Per twenty-five 15 cents; per hundred 40 cents.

The Christian Life—(Psalms in full) eight pages. Per dozen 20 cents.

The Spirit of the Thank-offering—(Erie program) four pages. Per copy 2 cents; per dozen 15 cents: per hundred 65 cents.

Our Feast of Gratitude—(Indianola program) with Psalms in full. Per dozen 20 cents; per hundred $1.00

The Crown of Thanksgiving—(with Psalms in full.) Per dozen 20 cents; per fifty 65 cents; per hundred $1.

God's Gift—Our Gratituds—(with Psalmsin full) Per dozen 20 cents; per fifty 65 cents: per hundred $1.00.

Acrostic Responsive Service for Juniors. Per dozen 10 cents; per fifty 25 cents; per hundred 40c.

Send orders to Mrs. Mary Clokey Porter, care of J. J. Porter & Co., 920 Penn Avenue, Pittsburg, Pa. Sending all orders for supplies at one time, will save both labor and expense.

On account of pressure of other business two days of each week only can be given to filling orders for supplies, hence societies are urged to send orders in time, as it may not always be possible to fill by "return mail."

Keep the above for reference.

ISRAEL.

BY THOMAS M. CHALMERS.

"O Thou Red Sea and Sinai."

BY JEHUDA HALEVI.

"*For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*"—Isa. 57,17.

O thou Red Sea and Sinai! make known
Where my Beloved has gone,
What path He hath decreed,
Then to the palace of my Lord with speed
I will go forth and sheltered in His breast,
Find there, at last, tranquility and rest.
Horeb, thou mount of God, I ask of Thee
Declare if ever He
Unto thy holy seer
Did in the burning bush again appear.
O'er all the world, His footstool and His throne,
I pass and ask, but answer is there none.

Midst all my griefs and sorrows multiplied,
Does He perchance abide
Within my heart to prove
How sure a refuge is His heavenly love?
Yea, I have found Him there, my shield and stay,
He helped me, and my sorrows passed away.
Balm is it to my wound to find that He
Thus closely holdeth me.
Nor will I e'er demand
A kingdom, nay, nor Judah's promised land,
If but within my soul I feel and know
His loving kindnesses' unceasing flow.

When on my tongue withal
His words of love like drops of honey fall,
Weakened and humble grows
The sinful pride that in my heart arose.
He is to me a crown, a diadem;
Why should I then desire or gold or gem?
O, my Beloved, whom I have ever known,
I long for Thee alone!
And through my love for Thee,
My foes, in bitter wrath, have exiled me.
But if 'midst all I should forget Thee, let
My right hand, Lord, her cunning then forget.

May'st Thou, my Father and my King, restore
Thy temple as of yore,

Thy scattered flock behold,
And gather them into Thy sheltering fold;
Thy covenant establish, O most High,
And make Thine ear attentive to our cry.
The dove, at the grave's mouth who builds her nest,
Lead in Thy courts to rest.
As in the ancient days,
Renew my joy, pour forth Thy glory's rays,
Return once more unto Thy sacred shrine,
And shed o'er me again Thy light divine.

These beautiful lines were written by Jehuda Halevi (Judah the Levite), a prominent Jewish rabbi who lived in Spain in the twelth century. He was the greatest Hebrew poet since the ancient bards of Israel passed away. His was a noble and lofty spirit, and it is sad indeed to read of his longing for God and yet see him look no further than "Sinai" for that God who unveiled his grace and love on Calvary. Had he passed by Cavalry and asked its message he could not have said, "Answer is there none." This poem is found with many others of the old medieval writers in *The Jewish Year*, a collection of devotional poems for Sabbaths and holidays, translated by Miss Alice Lucas and published by MacMillan & Co.

We are glad to see the friends of Israel coming forward to join the Prayer Union which we proposed last month. This fact encourages us in our intercessions and labors for Israel. In regard to our plan, however, it has been thought best to recall the fee feature. That is, we will not require a fee of one dollar for membership if the Union shall send twenty-five cents, for which we will send the *Friend of Israel* one year. This paper gives a fine budget of information on all Jewish matters, and its spiritual tone is helpful to the Christian life. Our beautiful membership cards are now ready, and we hope there will be a large demand for them.

The languages spoken by Jews are not exactly legion but they are very numerous. Jews usually speak the language of the country in which they live. At the same time the great majority have Judeo-German or Yiddish and Judeo-Spanish as their vernaculars, and one knowing these two tongues would be able to communicate with nearly all the Jews of the world. After these languages English and Arabic are most in daily use. Many people imagine that Hebrew is no longer a living speech. This is true in the main, yet multitudes of Jews are able to read the Hebrew Bible fluently, and efforts are making in England, Palestine and elsewhere to revive Hebrew as a national tongue. Many Jews read easily the journals of to-day printed in unpointed Hebrew.

While all this is true yet it is a fact that many thousands of Yiddish-speaking Jews either cannot read Hebrew or do not understand it even though they may pronounce it with fluency. These Jews need the Bible in Yiddish, yet strange to say their rabbis have not given it to them. But this fact is now clearly recognized by many Christian missionaries. There have been various translations of portions of the New Testament, and these have been scattered in thousands among the chosen people. But until lately there has been no plain literal translation of the Old Testament into Yiddish. But at last this want has been supplied by Rev. Marcus T. Bergmann, of London, and his translation is now being distributed to Jews in Europe and America. It is a surprise and delight to many Jews, who read it eagerly. The demand for it is very great in some quarters. We were much rejoiced to receive lately a grant of twenty-five copies from the English society which has undertaken the printing and distributing of these books. Pray that God may bless them in our work.

The greatest word in the book of the Acts is "all." All were baptized, all spake, all prayed, all spread abroad the good tidings, all participated in public worship, all exercised authority in church government, all were thrilled by the rapture of a great love, ennobled by the weight of a great responsibility, and zealous in the performance of a great task.

EDITORIAL.

To a Snowdrop.

"Love flower, hemmed in with snows, and white as they,
But hardier far, once more I see thee bend
Thy forehead, as if fearful to offend,
Like an unbidden guest. Though day by day,
Storms, sallying from the mountain-tops, waylay
The rising sun, and on the plains descend;
Yet art thou welcome, welcome as a friend
Whose zeal outruns his promise! Blue-eyed May
Shall soon behold this border thickly set
With bright jonquils, their odors lavishing
On the soft west-wind and his frolic peers;
Now will I then thy modest grace forget,
Chaste snowdrop, venturous harbinger of spring,
And pensive monitor of fleeting years!"

—*William Wordsworth.*

As the year advances and in this latitude we approach the spring, it is specially fitting that we lift our voices in praise to Him who gives the promise of seed-time and harvest. At all periods, we have much for which to give thanks, but a feeling of gratitude seems to come most spontaneously at that season when we behold the unconquered sun gaining in strength, and when we realize that a new year has actually been granted us. The emotional, no doubt, has its share in religion, but there is a practical side as well. It is not enough that we should simply sit singing psalms of joy and gratefulness. The sad are all around us. Let us strive to alleviate their sorrow by pointing them to the great Consoler. The hungry and suffering are not far from our doors. There was One whose example has taught us to feel for the poor, and to assuage heir woes, as far as our ability may extend. Even the physical ailments of human beings have claim upon our compassion, and the true missionary is one who, like our great Model, aims to heal both soul and body. But above all else, we may be instrumental in bringing others to a sense of gratitude toward God by imparting to them a knowledge of what He has done for them in the sending of Christ and in thus providing a way of salvation from sin. And in this manner, we shall show our feeling of gratitude to the One who died that we might live.

There are so many reasons why we should be thankful to God that it seems an endless task to name them. For the greatest Gift of all, for the advance of Christ's kingdom upon this earth, for the common mercies of life, the sun, the rain, health and friends, we should feel and express gratitude. But it seems as if just now our church has special occasion for praise in its thank-offering meetings when we recall the prospect for extension of missions in connection with our denomination in Egypt. When there seemed but little hope of our accomplishing anything in the desired direction, God unexpectedly opened the way. We learn that Dr. Andrew Watson and Rev. J. Kelly Giffen have gone to Khartoum to see what may be done in that locality. To God belong all riches. We do but give Him back what He has lent us when we offer Him our treasures, not only of money but of strength and service.

"Thou that hast given so much to me,
Give one thing more, a grateful heart."

—*George Herbert.*

While we are rendering thanks to God for all His goodness to us, we should not neglect to pray to Him for those who lie under the shadow of great sorrow or danger. All earthly suns have their time for declining when man is left in darkness. For those upon whom night has fallen, let us make supplication that "the Father of Lights with whom is no variableness, neither shadow of turning" may send His benign rays into the habitations of gloom.

In Egypt we see cause for rejoicing. Toward India our hearts go out in sympathy, for the dread news of a famine there brings anxiety and sorrow to all. The suffering of humanity is a moving thought under any circumstances, even when the ills of this life have the prospect of amelioration in a better world. But how heart-rending is the spectacle of poor beings spending the whole of their days in misery without any well-founded hope of a holy, happy life in that land where "beyond these voices there is peace!" Even with reference to men's earthly condition, Christianity brings great boons, and one who is simply a humanitarian should surely advocate warmly the cause of missions. But as regards us who profess to believe that for those who have not the saving knowledge of Christ, there is no hope after the grave—what shall be said of us if we neglect to send the Word of Life to those perishing? Let this thought so pervade our thanksgiving that we shall be moved to mingle prayer with our praise, execution with our expression.

We may find a reason for gratitude in the speedy sale of Miss Campbell's book about the girls of India. For not only will it diffuse knowledge regarding the work and needs in that land, but all the profits resulting from the volume's sale are by its author's wish devoted to the mission cause.

Our readers this month will be interested and profited by Dr. Prochet's article with regard to evangelical work in Sicily. We feel grateful to him for sending us tidings about the mission there, for it is something in regard to which we can secure but little information in this country. The Waldensian church is one in which our denomination should feel deep interest. It is carrying on its work at the very fountain head of that stream of evil doctrine and practice, the Roman church. The work among Papists is attended with nearly as much danger and difficulty as is that among heathens. We have received from Dr. Prochet the report for 1899 of the Waldensian Evangelization work in Italy. Long may this church be preserved and kept true to its pristine purity!

"But whence came they who for the Saviour Lord
  Have long borne witness as the Scriptures teach?
  Ages ere Valdo raised his voice to preach
In Gallic ears the unadulterate Word,
Their fugitive progenitors explored
  Subalpine vales, in quest of safe retreats
  Where that pure Church survives, though summer heats
Open a passage to the Romish sword,
Far as it dares to follow. Herbs self-sown,
  And fruitage gathered from the chestnut wood,
  Nourish the sufferers then; and mists, that brood
O'er chasms with new-fallen obstacle bestrown,
  Protect them; and the eternal snow that daunts
  Aliens, is God's good winter for their haunts."

We would once again present the matter of the Ecumenical Missionary Conference to be held in New York City next April. Many who shall be unable to be present may wish to secure a full and accurate report of the proceedings. The way in which this may be obtained is explained in the following statement sent out by the Ecumenical Conference committee:

CONTRIBUTIONS FROM CHURCHES.

As the boards and societies of every name, employing missionaries engaged in direct Gospel preaching to unevangelized peoples, are invited to send delegates to the Ecumenical Conference on Foreign Missions, so it is the privilege of every congregation to share in the general expenses incident to that gathering. Each congregation to whom this appeal comes is therefore asked to give five dollars, and to forward this amount by check or money-order to the order of the treasurer of the fund, GEORGE FOSTER PEABODY, Treasurer.

REPORT OF CONFERENCE.

Each congregation so contributing will receive a a copy of the report containing the addresses and summaries of the discussions on the great themes which are to become before the Conference. This report ought to be in the hands of every pastor and student of missionary work in the world. It will cast a flood of light on the problems of missions. It will bear testimony to the power of the Gospel to uplift fallen humanity and to establish Christian society. The Report will be published in two volumes at $2.50, and sent postpaid to all individuals subscribing $2.00 prior to May 1, 1900.

The Christian Scientists report "394 chartered churches, 80,000 enrolled members, and a ministry of about 12,000." It seems marvelous that men will reject the Gospel

because there are some things in God's word of providence which they cannot explain, but yet are willing to adopt so palpable a delusion as is Christian Science with all its absurdity.

In connection with our study of Italy for this month we would quote the following items from a recent issue of the *Mission Promotor :*

"Mr. A. Riccio, who, under the auspices of the Young Men's Bible Society of Allegheny county is doing colportage work among Italians, says he is breaking all his former records in the sale of Bibles."

"The ladies of the Monongahela Presbyterial Missionary Society have decided to make the Italian mission an actuality. They have decided to begin work in the building of the old Fifth United Presbyterian church at the corner of Webster avenue and Washington street, until a more suitable room can be had. It is intended to hold a meeting on Sabbath evenings and a school for the study of English on an evening during the week."

That Mrs. J. A. Morrow's face should have been omitted when the MAGAZINE presented the pictures of the missionaries among the Indians was a matter of great regret to the Editorial Committee. A photograph of her was received, but too late for insertion, as the plate must be prepared considerably in advance of the date of the MAGAZINE issue. We trust that this will not be the last time that we shall consider the interesting and needy work among the Indians, and then we should like to present the likeness of Mrs. Morrow, so that all our readers may have the opportunity of looking upon her picture at least, even if they may never behold her in reality.

Last month the entertaining and instructive letter from Mexico was by Mrs. Emma M. Hunter, a missionary under the care of the Associate Reformed church of the South. We cannot but feel a special concern about the welfare of this work in Mexico, carried on by a denomination holding a creed so nearly allied to our own. In the household of faith there are some members which seem more nearly our kin than do others. Our readers will certainly share in our gratitude to Mrs. Hunter.

There is another "Thank you" which we desire to say—namely, to those friends who have so kindly responded to the requests sent out by our committee for certain expressions of opinion with regard to the MAGAZINE and its work. These replies have been arranged in the form of four different symposia, one of which is to be published in each of the church papers, the *Midland*, the *Christian Union Herald*, the *Instructor* and the *United Presbyterian*. We also feel greatly thankful to these papers for granting us space in their columns. The project did not originate with ourselves but was suggested from the outside. It was entered upon in no spirit of vain-glory nor from a desire for publicly expressed approbation, but simply from a wish to bring more vividly before the church the duty of being interested in mission-work—which work the MAGAZINE humbly tries to further. We are deeply thankful to all who have favored and aided us.

THE BOOK-SHELF.

REFORMED ROBBERS OR RE-CLEANSING THE TEMPLE. By REV. J. A. SITES. pp. 139. Price 75 cents. Published by The Woman's Journal, Alliance, Ohio.

Many people in the different denominations have become dissatisfied, even disgusted, with certain methods sometimes employed by the churches to secure funds from outsiders as well as from their own members with which to carry on the needed ecclesiastical work. In the volume under review, the attempt is to show the disastrous influence of such courses upon all concerned. The story is told of the reformation of a certain church which was robbing God by not bringing the tithes into his storehouse. The position is taken that we do not begin to give anything to God until after we pay to Him our debt of the tenth. The account relates that after socials and entertainments had been tried, the church finally secured funds for re-building by following the tithing system and by voluntary thank-offerings. The contrast in

effects is clearly drawn. Mr. Sites is the author of "Ned Hampden," "The Well-Driller," etc.

THE LAND OF ISRAEL. By ROBERT LAIRD STEWART, D. D., Professor of Pastoral Theology and Biblical Archæology in the Theological Seminary of Lincoln University, Pennsylvania. pp. 338. Price $1.50. Published by Fleming H. Revell, New York, Chicago, Toronto.

There is a surprising amount of ignorance with regord to geography even among people laying claim to a good degree of education. In regard to Biblical localties, the general public is perhaps fully as little informed as about any other district, the changed form of the modern names being, no doubt, in part accountable for the confusion. One would scarcely recognize Bethel, for instance, under its present day title of Beitin. Dr. Stewart has done good service in providing a book such as the one under consideration.

It is admirably adapted for text-book purposes, and is fitted to give any one consulting it a very accurate idea of the topography of the land of Palestine. Recent explorations have made probable the identification of many places there, and of this late information, Dr. Stewart has taken advantage. The early part of the volume is occupied with a general view of the land of Israel, its physical features, natural history, early inhabitants, divisions, history and present conditions. Then follows a chapter entitled "The Testimony of the Land to the Book." The second and larger part of the work is devoted to a "sectional view of the land of Israel." Dr. Stewart writes thus in introducing this division of his book: "In the preceding chapters a general bird's-eye view of the Holy Land has been presented. In the study of its special features, at close range, the most satis factory outline of division and subdivision is suggested by its physical geography. It is a remarkable fact that the Biblical names and descriptions of the minor divisions of the country accord with this outline, and hence are still our best guides in the study and identification of the several sections of this wonderfully diversified land. With scarcely an exception, they are indicative of some peculiarity of position or feature which distinguishes them from contiguous sections. In the political or provincial divisions, which have come down to us with but slight changes since the days of Roman occupation, this conformity to the natural features of the country is only found where it falls in with other considerations of policy or state craft, which were regarded as more important. For this reason we seek in the older history the real boundaries of Israel's possession, and the best analysis of its characteristic features. At the starting-point of this analysis we shall take up in succession each of the four longitudinal strips or sections into which the country is naturally divided."

The student of Bible History will be specially grateful for this book, which seems thorough, painstaking, and which is, we presume, accurate. The very distinct and excellent maps add greatly to the usefulness of this volume. M. H. W.

The books of Miss E. J. Sloan, treasurer of the General Missionary Society, will close on April fifteenth. Please bear this in mind.

—Gleaned for Missionary Societies.—

BY MRS. MARY CLOKEY PORTER.

Italy.

A gigantic statue of the Virgin Mary has been lately erected on one of the highest peaks of the Cottian Alps in Italy. The cost of the statue was $25,000, which was

because there are some things in God's word of providence which they cannot explain, but yet are willing to adopt so palpable a delusion as is Christian Science with all its absurdity.

In connection with our study of Italy for this month we would quote the following items from a recent issue of the *Mission Promotor :*

"Mr. A. Riccio, who, under the auspices of the Young Men's Bible Society of Allegheny county is doing colportage work among Italians, says he is breaking all his former records in the sale of Bibles."

"The ladies of the Monongahela Presbyterial Missionary Society have decided to make the Italian mission an actuality. They have decided to begin work in the building of the old Fifth United Presbyterian church at the corner of Webster avenue and Washington street, until a more suitable room can be had. It is intended to hold a meeting on Sabbath evenings and a school for the study of English on an evening during the week."

That Mrs. J. A. Morrow's face should have been omitted when the MAGAZINE presented the pictures of the missionaries among the Indians was a matter of great regret to the Editorial Committee. A photograph of her was received, but too late for insertion, as the plate must be prepared considerably in advance of the date of the MAGAZINE issue. We trust that this will not be the last time that we shall consider the interesting and needy work among the Indians, and then we should like to present the likeness of Mrs. Morrow, so that all our readers may have the opportunity of looking upon her picture at least, even if they may never behold her in reality.

Last month the entertaining and instructive letter from Mexico was by Mrs. Emma M. Hunter, a missionary under the care of the Associate Reformed church of the South. We cannot but feel a special concern about the welfare of this work in Mexico, carried on by a denomination holding a creed so nearly allied to our own. In the household of faith there are some members which seem more nearly our kin than do others. Our readers will certainly share in our gratitude to Mrs. Hunter.

There is another "Thank you" which we desire to say—namely, to those friends who have so kindly responded to the requests sent out by our committee for certain expressions of opinion with regard to the MAGAZINE and its work. These replies have been arranged in the form of four different symposia, one of which is to be published in each of the church papers, the *Midland*, the *Christian Union Herald*, the *Instructor* and the *United Presbyterian.* We also feel greatly thankful to these papers for granting us space in their columns. The project did not originate with ourselves but was suggested from the outside. It was entered upon in no spirit of vain-glory nor from a desire for publicly expressed approbation, but simply from a wish to bring more vividly before the church the duty of being interested in mission-work—which work the MAGAZINE humbly tries to further. We are deeply thankful to all who have favored and aided us.

THE BOOK-SHELF.

REFORMED ROBBERS OR RE-CLEANSING THE TEMPLE. By REV. J. A. SITES. pp. 139. Price 75 cents. Published by The Woman's Journal, Alliance, Ohio.

Many people in the different denominations have become dissatisfied, even disgusted, with certain methods sometimes employed by the churches to secure funds from outsiders as well as from their own members with which to carry on the needed ecclesiastical work. In the volume under review, the attempt is to show the disastrous influence of such courses upon all concerned. The story is told of the reformation of a certain church which was robbing God by not bringing the tithes into his storehouse. The position is taken that we do not begin to give anything to God until after we pay to Him our debt of the tenth. The account relates that after socials and entertainments had been tried, the church finally secured funds for re-building by following the tithing system and by voluntary thank-offerings. The contrast in

effects is clearly drawn. Mr. Sites is the author of "Ned Hampden," "The Well-Driller," etc.

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Italy.

A gigantic statue of the Virgin Mary has been lately erected on one of the highest peaks of the Cottian Alps in Italy. The cost of the statue was $25,000, which was

made up of the gifts of 130,000 children, the younger members of the royal family heading the list.

* *

The pope has written upon this statue of the Virgin Mary an inscription in which he implores it to defend the frontier of Italy from all invaders.

* *

Notwithstanding the fact that Rome is the center and shrine of the papacy, there is no country in Europe less papal than Italy.

* *

The great danger for Italy today is infidelity. The Italians are tired of bondage; they are sick of the Romish church and desire a change.

* *

Since the establishment of religious freedom in Italy, whole villages have revolted against papal authority, and refused to receive the priests' teachings.

* *

Bibles are every week day being published under the very shadow of the Vatican, whereas forty years ago even a Protestant was not permitted to bring a bible into Rome.

* *

The Protestant schools of Italy are all flourishing, and over thirty Protestant churches are established in the city of Rome.

* *

More than two-thirds of the pastors of Protestant churches are converts from Romanism.

* *

During the Week of Prayer there were services in all the Protestant churches, with good congregations. These churches are all active and are growing in spiritual power.

* *

There are nearly 100,000 Protestants in Italy, of whom some 30,000 are Waldensians.

* *

The membership of the Waldensian congregations in five of the principal cities show 206 communicants who were Protestants by birth, while 1,321 are converts from Catholicism.

* *

The Italian Evangelical Church during the past year made an increase of seven new organizations. The number of communicants is 1,831, with 500 catechumens, making 2,331 members in all.

* *

Every pastor, every teacher, every colporteur, every evangelist connected with the Evangelical Church of Italy, is a native convert.

* *

While there is one Italian priest to every 370 Italians in Italy, there are not more than 60 Italian priests today laboring among the 750,000 Italians living in the United States.

* *

MONEY AND THE KINGDOM OF CHRIST.

One who believes that every dollar belongs to God, and is to be used for Him will not imagine that he has discharged all obligations by "giving a tenth to the Lord."

* *

The question is not what proportion belongs to God, but, having given all to Him, what proportion will best honor Him by being applied to the uses of self and family, and what proportion by being applied to benevolence and missions?

* *

There are multitudes in the land who, after having given one-tenth of their increase, might fare sumptuously every day, gratify every whim, and live with the most lavish expenditure. Would that fulfill the law of Christ, viz: "If any man will come after me let him deny himself, and take up his cross daily and follow me?"

* *

The law of tithes was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now.

* *

The Israelite was not held responsible for the conversion of the world. Money did not then represent the salvation of the heathen. Palestine was the Jew's world and his kindred the race; but, under the Christian dis-

pensation, the *world* is *our country, and the whole race our kindred.*

* *

The needs of the world today are boundless; hence every man's obligation to supply that need is the full measure of his ability—not one-tenth or any fraction of it. And no one exercises that full measure until he has made self-sacrifice.

* *

Organizations have been completed, languages have been learned and the Scriptures translated, and now the triumph of Christ's kingdom awaits only the exercise of that vast power committed. If she is to keep step with the majestic march of the divine providence, the church must consecrate the power which is in money.

Notice.

Blanks for the annual report of Junior missionary societies were sent to the Presbyterial Junior secretaries about Feb 1st. Every Junior superintendent should have one by this time. If not send for one at once to

MRS. N. WYLIE STEVENSON, Jun. Sec.

The Seventeehth Annual Convention.

MRS. R. M. RUSSELL, PRESIDENT.

As the time approaches for the Seventeenth Annual Convention of the Women's General Missionary Society of the United Presbyterian church in Pawnee City, Nebraska, there should be a state of preparation throughout the whole church. Doubtless delegates have already been elected by most of the societies. The committee on programme has practically completed its outline of Convention work, which will appear in the April number of the Women's Magazine. The secretaries and committees of the various boards are already preparing their reports. All this is a necessary preparation for the success of the Convention; yet deeper than anything else is the need that all the women of the church be in continual prayer that the Holy Spirit, the Promoter of missions, may have fullest charge, so that the results of our deliberations may be the thoughts and ambitions of God for us. Jesus made plain to His disciples that without Him, they could do nothing. He also said, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The disciples of Christ did not begin their testimony until they had received their Pentecost, and then bore such witness for Christ that their acts could truly be called the acts of the Holy Spirit. We have need of the same enduement of power in our day. Human wisdom is not adequate to solve the problems connected with missionary work. None but the Lord of the harvest can thrust forth laborers into His harvest, and only under the compulsion of the Holy Spirit will there be a sufficient number of workers offering themselves for the world-wide mission of the church. None but Christ Himself can properly outline the work of our societies, leading us into new Macedonias, and hindering entrance into fields where His highest glory would not be manifested. Let all the women of the church therefore, pray that God will richly endue with His Spirit all the officers of the society, so that the programme of the Convention may be the programme of the Holy Spirit, and the messages of all its secretaries be the voice of God concerning both past and future. Let there be prayer that Christ will meet His children, and by His Spirit preside at every conference, breathing upon all, and saying, "Receive ye the Holy Spirit," and giving to all His own joy and peace. Let those who are in remote parts of the church, or who are for any cause unrepresented by official delegates in the Convention, feel that they have a share in its success, and pray that God will through our meeting quicken the whole life of the church, that there may be a forward movement everywhere to answer the cry which comes from heathen lands and to bring the blessings of the Gospel to all within our own country.

One of the features of the May meeting will be the reports of delegates to the Ecumenical Missionary Conference of New York City, to be held in April. Memories and impressions of that great conference of world

wide representation will be presented. Let us also pray much that through this interdenominational conference God will speak to His whole church, and that means may be devised for carrying the Gospel to all lands. In homes, in Junior circles, and in the monthly meetings of the women and young women's societies let continual prayer be made that by renewed consecration of the church the Holy Spirit may be permitted to do His great work of convicting the world of its sin, of His righteousness and judgment, and of hastening the day when the world's happiness and joy shall be complete in a full knowledge of God in Christ Jesus.

April Program for Missionary Societies.

1. Ancient Egypt—Its Place in History; People; Ancient Worship.
2. Prophecies fulfilled—Study Isa. 11,11; chapters 19 and 20; also Ezek. 30,13.
3. Egypt of Today—Geography; Varied Population; Religions; Government.
4. History and Present Condition of the Coptic Church.
5. Brief Survey of the Work of the United Presbyterian Church in Egypt, comprising number of missionaries and stations; number of schools and seminaries; number of commencements and Sabbath-school scholars, etc. (See Report of Board of Foreign Missions for 1898 and 1899.) Also give brief sketch of the early mission work in Egypt. (See Dr. Watson's "The American Mission in Egypt)
6. Read leaflet, "Aunt Rosa of Assiout;" also "Cairo" (See December number Women's Missionary Magazine.
7. Egypt as a center for work in the Soudan.
8. Why We as a Church should give Thanks when reviewing Work in Egypt.

Literature: Rawlinson's Ancient Egypt; Dr. Watson's Our American Mission in Egypt; Dr. Lansing's Egypt's Princes.

Societies may select from above topics.

MISSIONARY LITERATURE, ITS USEFULNESS AND THE WAY TO EMPLOY IT.

Devotional Service—Acts 11:19 27. Texts for especial consideration, Acts 14:26,27; Acts 15:4,12.

Subjects for Papers or Conferences from which Societies may Select:

1. Missionary Literature in the Home: (a) Its influence upon the spiritual life of the members; (b) Influence upon the character forming of the children; (c) incidents illustrating beneficial effects.
2. A Missionary Periodical in every Home of the Congregation; the Aim of each Society; How best to accomplish this.
3. A Missionary Library, however limited, in each Congregation; Its benefits and how use one to the best advantage.
4. Leaflets—Advantages, and best ways of using them.
5. Information the Best Means of Interesting the Uninterested in Missions.

Appropriate Psalms, 25:1-3, S. M.; 44:1-3, C. M.; 138:1-3, L. M.

Let each member give, in response to roll call, a personal benefit received from reading our Women's Missionary Magazine or some missionary biography.

MARGARET M. GORDON.

Youngstown O.

STUDIES FOR 1900.

April—Egypt. Missionary Literature, its Usefulness and the Way to Employ It.

May—Japan. Missionary Conferences, Their Importance.

June—China. Messages from the West. The Mormon Question.

July—France. Results of the Year's Work.

August—Burma. The Mountain Whites.

September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

Attention is called to the double topics of study. A country is assigned for special consideration, as well as some subject of general interest.

ECUMENICAL CONFERENCE.

NEW YORK, APRIL 21—MAY 1, 1900.

Tentative Program of Woman's Days.

SECTIONAL MEETINGS FOR DISCUSSIONS ON PRACTICAL METHODS AND PROBLEMS IN WOMEN'S FOREIGN MISSIONARY WORK.

10 A. M., TUESDAY.

Three Simultaneous Meetings for Discussion of Methods and Problems in the Field.

I. Meeting for Evangelistic Work. (Under the care of a committee in Canada, Mrs. E. S. Strachan, of Hamilton, Ont., of the Woman's Missionary Society of the Methodist church, Canada, Chairman.)

TENTATIVE PROGRAM.

1. Methods of Presenting Christian Truth: (a) To Women; (b) To Children. Opened by Miss Jessie Duncan, missionary from Neemuch, Central India, (Presbyterian W. F. M. S. Canada, Western Section.)

2. The Work of Native Christians: (a) As Sabbath-school workers; (b) As Bible women; (c) As leaders of meetings; (d) As interpreters and assistants; (e) The relative value of educated and non-educated workers; (f) The reflex influence of the educational and evangelistic departments of work. Opened by Miss Alice A. Belton, missionary from Japan, (Woman's Missionary Society of the Methodist church, Canada.)

3. General Public Work on behalf of Women: (a) The value and methods of itinerating and Bible or tract distribution; (b) The benefit of general "Literature Meetings;"

(c) The value or otherwise of singing and lantern views; (d) The co-operation of native pastor or evangelist. Opened by Miss Agnes E. Baskerville, missionary from Cocanada, India, (Woman's Baptist F. M. S. Ontario, West.)

II. Meeting for Educational Work. (Under the care of a committee in New York and vicinity, Miss Mary Parsons, Woman's Foreign Missionary Society of the Presbyterian church, Chairman.)

1. Education of Children in Mission Schools: (a) Kindergartens; (b) Primary and village schools; (c) Industrial and manual training and self-support.

2. Higher and Normal Training—Missionary Addresses: (a) Girls colleges and seminaries; (b) Teaching of foreign languages; (c) Training of Bible women, wives of native pastors, church workers and members.

3. The Training of Missionaries. Opened by Mrs. J. Failey Daly, of Glasgow, Scotland, of the W. F. M. S. of the Presbyterian church of Scotland.

III. Meeting for Medical Work.

1. The Relation of the Home Church to Medical Missione: (a) Help in the education of medical missionaries; (b) Education of native women in England and America. Opened by Dr. Mary Bryan, missionary from Barielly, India, (of the M. E. Mission.)

2. The Legitimate Field of a Medical Missionary: (a) Treating missionary families; (b) Education in foreign schools and hospitals; (c) The proportion of medical workers to the whole force on the field. Opened by Dr. Grace N. Kimball, formerly missionary in Van, Turkey, (Woman's Board of Missions, Congregational.)

3. Medical Missions in Facts and Figures. Opened by Mrs. Harriet Newell Jones, of Philadelphia, (Woman's Baptist Foreign Missionary Society.)

4. The Power of Medical Missions as a Spiritual Agency. Opened by a paper by

5. Self-support in Hospitals in Foreign Lands. Opened by Mrs. L. N. Thorpe, of Philadelphia, (Pres. W. F. M. S.)

6. Medical Missions among Children. Opened by Miss Annie Butler, of London, England.

TUESDAY, 2:30 P. M.

Three Simultaneous Meetings of Discussions on Practical Methods and Problems in Woman's Foreign Missionary Work in the Home Churches.

I. Meeting on Giving. (Under the care of a committee in Chicago and vicinity, Mrs. Moses Smith, Chicago, (President of the Woman's Board of the Interior Congregational, Chairman.)

1. Address by the Chairman, "Giving, one of the Foundation Stones of Missionary Work."

2. The Bible Doctrine of Giving. Opened by Mrs. J. H. Knowles, (Methodist.)

3. Why? (a) The Need. Missionary address by Mrs. Fanny Corbett Hayes, of China. (b) Money a factor in God's plan of salvation. Address by Mrs. Ella MacPherson Campbell, Secretary of the Woman's Presbyterian Board of Missions of the New West.

4. What? (a) Hearts, Influence, Enthusiastic Effort. Address, Mrs. Annie Shaffer of the Church of God.
(b) Time and Talents. Address, Miss Sprang of the Evangelical Association.
(c) Money given by Women and Children. Address, Mrs. Emily Huntington Miller, Evanston, Ill. (Methodist.)

5. Symposium; led by Miss M. D. Wingate, Chicago, Secretary of the W. B. M. I. Congregational.

6. Proportionate Giving. Address, Mrs. Esther Tuttle Prichard, (Friends' F. M. S.)

II. Meeting on Work for Young Women and Children. (Under the care of a committee in Nashville, Tenn., and vicinity, Mrs. S. C. Trueheart, Secretary W. B. F. M. of Methodist Episcopal Church, South, Chairman.)

1. The Value of Foreign Missions as an Educational Agency in Training Young People. Opened by Mrs. W. E. Norvelle, Recording Secretary of Christ church M. S. Nashville, Episcopal Missionary Union.

2. The Relation of Young People to the Foreign Missionary Work of the Church. Opened by Mrs. J. A. Wheeler, President of the Southern Baptist Missionary Union of Tennessee.

3. The Economic Value of Foreign Missions in Training Young People. Opened by Mrs. Judge J. M. Childress, President of the F. M. S., of Nashville, Woman's Southern Presbyterian Board of Missions.

4. Most Effective Methods in Training Young People in Foreign Missions. Opened by Mrs. John M. Gaut, President of Local Union, Nashville, (Woman's Cumberland Presbyterian Mission Board.)

5. Reasons for Junior Organizations Distinct from the Senior Organizations, and Best Methods of Transferring Members from One to the Other. Opened by Mrs. J. M. Leech, President of West End Auxiliary, Nashville, (W. B. F. M. of M. E. Church, South.)

6. Value of Public Meetings in Young Ladies' Work. How Conducted? Opened by Mrs. G. M. Ingram, Secretary of the W. M. S. of the Christian Church, Nashville, (Christian W. B. M.)

III. Meeting on Literature. (Under care of a committee in Boston and vicinity, Miss S. C. Durfee, President of the Woman's Baptist Foreign Missionary Society, Chairman.

1. The Systematic Study of Missions; a uniform scheme for all woman's boards.

2. Christian Literature for Women in Mission Lands. Opened by Mrs. S. B. Capron, of Boston, formerly missionary of the American Board in Madura, India,

3. Publication of Books; a uniform scheme for all woman's boards.

4. Distribution of Literature, and Circulation of Magazines.

It is understood that valuable conclusions, recommendations and resolutions from this Sectional Meetings will be presented at the more public meetings on Thursday, April, 26.

THURSDAY, APRIL 26, 10 A. M.

Chairman, Mrs. Judson Smith, Boston, President of the Woman's Board of Missions, Congregational.

Vice Chairman, Mrs. D. J. Burrill, New York, Secretary of the Woman's Board of Foreign Missions of the Reformed Church of America.

Devotional exercises.

Welcome to delegates, representative of the Woman's Union Missionary Society.

Response; for Great Britain, Mrs. George Kerry, of the Baptist Zenana Mission; for Australia, New Z aland and New South Wales, Mrs. R. Ross,

President Presbyterial Societies, London, Ont.; for the missionaries, Mrs. Alice Gordon Gulick, of Spain, missionary of the W. B. H., Congregational.

Roll call.

Paper. The Place of Woman's Foreign Missionary Work in the Evangelistic Forces of the Church; Mrs. Moses Smith, President of the Woman's Board of the Interior, Congregational.

Paper—The Responsibility of Women in Foreign Missionary Work; Mrs. Duncan McLaren, Edinburgh, Scotland, of the Zenana Mission of the Presbyterian Church of Scotland.

Problems and Methods of Work in the Home Churches.

Giving—A paper.

Recommendations from the sectional Meeting. Addresses.

Literature—A paper; Miss Irene H. Barnes, of London, England, editor and superintendent of Publications of the Church of England Zenana Missionary Society.

Recommendations from the Sectional Meeting. Addresses.

Work among Young Ladies and Children.

Paper—Recommendations from Sectional Meeting. Addresses.

2:30 P. M. THURSDAY.

Chairman, Mrs. Chas. P. Turner, President of the Woman's Foreign Missionary Society of Presbyterian Church (Philadelphia.)

Vice Chairman, Mrs. Mary Clokey Porter, Allegheny, Penn., Secretary of the Women's General Missionary Society of the United Presbyterian Church of North America.

Paper—Woman's Evangelistic Work in Foreign Mission Lands; Mrs. Baird of the Presbyterian Mission in Korea.

Suggestions from the Sectional Meeting.

Addresses from missionaries.

Paper—Educational Work for Women in Foreign Missions; Miss Isabella Thoburn, of Lucknow, India, missionary of the Woman's Foreign Missionary Society of the M. E. church.

Suggestions from the Sectional Meeting on the subject.

Addresses from missionaries.

Paper—The Importance of Medical Work in Foreign Missions; Dr Elizabeth Reifsnyder, of Shanghai, China, missionary of the Woman's Union Missionary Society.

Suggestions from the Sectional Meeting.

Addresses from missionaries. Presentation of missionaries.

8:00 P. M

Chairman, Mrs. J. T. Gracey, Rochester, N. Y., Recording Secretary of the Woman's Foreign Missionary Society of the M. E. church.

Vice Chairman, Mrs. A. J. Gordon, Boston, Woman's Baptist Missionary Society.

Devotional exercises.

Addresses—Results of Woman's Foreign Missionary Work in the Home Churches; Mrs. W. A. Montgomery, Rochester, N. Y., of the Woman's Baptist Foreign Missionary Society.

Paper—A Great Need, by Mrs. Isabella Bird Bishop. Read by Mrs. Joseph Cook.

Address—Results of Woman's Foreign Mission Work tn the Field, by Prof. Lilavati Singh, Lucknow, India. (M. E. Mission.)

Address, The Outlook for the Future.

Closing exercises led by Mrs. S. L. Keen, Philadelphia, of the Woman's Foreign Missionary Society of the M. E. church. (To include short addresses by native Christian women.)

MISSIONARY CORRESPONDENCE.

AMERICAN MISSION, ASYUT, EGYPT,
November 27th, 1899.

MY DEAR FRIENDS:—Would you not like to take a peep with me this Monday morning into the Girl's Boarding School? We will go with Miss Rena on her regular tour of inspection. As we come down from our house above we find four little girls busily sweeping the hall floor with brushes. We pass through into one of the dormitories. Here is a row of cots along each wall, side by side as closely as they can stand leaving a aisle through the middle of the room. At the ends stand chests of drawers. The teacher's bed is distinguished by having a mosquito curtain. Beside it stands a little wash-stand for her use. But do not suppose that each bed is for one girl alone? Every bed has two occupants; many have three. Nor can one drawer be assigned to one, three or four girls must keep their belongings in one drawer.

Now we cross the veranda to the hospital room. I wonder how many girls we will find. Why! not one. That is nice; often we find three or four waiting to be given some simple remedy or to see the doctor. This room is not as its name implies a hospital alone. It is just one of the smaller dormitories. Here often a well girl or two sleep on the floor to give the whole bed to the sick girl. This morning, nothing gives

clue to the use of the room unless the door of a closet in the wall be opened. Then the sight of a huge bottle of castor oil, a jar of epsom salts, tiny bottles of eye-water lead one to suspect she is in a miniature dispensary. Now we go on through the other dormitories, seven in all. Twenty.one beds are found in the largest one. That means between forty and fifty girls. The chests of drawers have been moved out, one by one, into the hall to make room for the beds.

The last room is the first-class bed room. The girls who use it pay enough to cover expenses. They are furnished with mosquito nets, wash-stands, and a mat on the floor and have a bed apiece. Only four girls occupy this room. Everywhere we found the floors swept clean and beds neatly made. Only here and there a bed-spread needed to be pulled straight and a stand cover adjusted.

Now we descend to the first floor. A peep into the dining-rooms shows they are all in order. We go to the reception-room. The girl who sweeps here has had to be imprisoned for carelessness. Ah! she is at fault again today. Under the divan and in the corners are nut shells. She gets a bad mark and is called to do the work again. Next we go out into the garden. But let us stop and see whether the postman has been here yet. Yes, here are the home letters. "As waters to a thirsty soul, so is good news from a far country." We tear them open, see if all is well, and go on with our inspection, snatching a word as we go. This walk is badly done. "Balsam, do you see that sugar cane? Pick it all up and go tell Fahema to come and do her part over too." The spigot room comes next. Around three sides is a trongh with a row of spigots above and higher up a row of towel pegs. Each one is marked with its owner's name. This is where the morning ablutions are performed. It is all in perfect order and the little keeper smiles with satisfaction as she closes the door after us.

The girls have assembled in the court and are forming in line to march into chapel. As we walk along the ranks hands are held out that the finger tips may be inspected. "Ah! you have a hole in your elbow; why did you not get it mended?" Down goes a mark in the little black book. We pass on. "Why, your hair has not been combed; who has charge of you hair? Why did she not do it?" Another mark. And so all along the ranks. Here and there a girl is standing in an unnatural position trying to conceal a rent. But in all only four marks go into the little black book. When a girl gets six marks, she has a large placard fastened to her back, reading, "I am a lover of untidiness." It proves to be a severe punishment, for she is made sport of by all of her companions. This inspection finished, the girls march into chapel and we go around the court picking up a stray slipper and handkerchief. In order to get possession of them again, the owner must prize them highly enough to take a bad mark when she identifies them. Thus lessons in tidiness and cleanliness are given to our girls. The tour is completed. We will leave visits to the class rooms and chapel and prayer-meetings until some future time.

BERTHA GROVE REED.

GUJRANWALA, INDIA, Oct. 16, 1899.

MY DEAR FRIENDS:– I had almost said "sisters" when I recollected that more than sisters are readers of the Magazine.

I can scarcely realize that it is little more than a year since I was trying to form some idea of mission work in India by reading the letters in the Magazine, and now having seen a little of the work that is being done, the need of pushing on to victory, and the gratifying results apparent from the work done by pioneers, I would be glad to give you a little glimpse of those things that have impressed me.

When I first felt called upon to dedicate my life to foreign mission work, I dreaded to think of separation from loved ones and the terrible homesickness I imagined as the sequence; but there is no necessity for such fears, if we but count on Him Who has promised "My grace is sufficient for thee.'. He is able to compensate for even separation from home friends. Since the moon-light night when I stepped off the train here and

was warmly greeted by the two ladies who had driven to the station through the cold night air to meet the new-comer, I have not lacked the love and wise counsel of elder sisters. In the household of which I then became a member there were already three Miss Sahibs, each of whom has proved a faithful kind sister, well worthy of love and respect. The better I have become acquainted with them the more have I valued the privilege of living under the same roof with them.

One might naturally expect members of the same family to understand one another and be happy together, but here were three people, not only from different families, but from different states as well. As might be expected their dispositions were not just the same, yet having one object in view, they were united in love for one another, the Master and the work. The atmosphere of this home was good for one just transplanted from the home garden. Two were out in the district most of the cool season and the third busy during the day with the school work in the city, but occasionally all were together and then we had our pleasant times.

But the law of change seems inexorable here. I have learned to feel in the morning that almost anything may happen before night; and at the same time the thing planned for is quite likely to not happen. Usually it is the unexpected that happens. Even this has advantages doubtless, for we thus learn to leave all in the Father's hand and take each moment and its work just as He gives it.

At the end of February Miss Logan left us for her furlough in America; then the way was opened for Miss Corbett to make an advance in her work, which necessitated her leaving us. So since returning from the hills, Miss McCullough and I have been quite alone, save when we have "company."

To-morrow evening I go to Sialkot, as examinations in the language begin on Wednesday; then Friday, the 20th, Annual Meeting begins. As Mr. Gordon made the request in good season, I feel sure many of you will remember us at the Throne of Grace at this time, and in answer to our united prayers we expect an outpouring of God's Spirit upon the members of the mission. We must have the infilling of the Spirit, if we are to do anything acceptable to the Master. The first three days of Annual Meeting have been set apart for devotional services. After three days of waiting upon God, it is hoped that we will be prepared for taking up business matters in His Name.

But I wanted to tell you a little about the work into which the Lord has led Miss Corbett. The wonderful way in which it was opened up is only equalled by its promise of most valuable, lasting results. When she took charge of the schools here, like every one in a similar position, she felt handicapped for lack of Christian teachers. From every mission comes the same cry, "Oh! for Christian teachers for our schools." Doubtless those of you who realize the importance of Christian teachers in the public schools in America will recognize the necessity of employing Christian teachers in schools where Hindu and Mohammedan children are expected to learn the Way of Life Non Christians may give thorough instruction in secular branches, but there is lacking the Christian influence and example which would enforce the teaching given by the missionary or Bible-teacher who can give but an hour or less per day to one class.

The number of girls who are qualified for teaching, is limited; but no matter how capable a girl may be, she cannot engage in teaching, away from her own home unless there is some arrangement by which she will be protected both as to her health and reputation. So, it seems self-evident that if Miss Corbett ever secured Christian girls as teachers in the girls' schools here, she would have to make some arrangement for a home for them. We were glad to have them live with us in the mission house and did so at first, but this plan was open to several objections. We could accommodate but a limited number; our house was too far from the school to admit of walking back and forth, thus necessitating the keeping up some conveyance, not to mention the inconvenience; then again girls who have been accustomed to it, prefer food prepared in the

style common in the country. As they can thus live cheaper and at the same time enjoy it more, it seemed advisable to have a plan made by which they could live according to those customs which belong to the country and suit its condition so well.

Only a few minutes walk from the main school building and yet outside the city walls there was an available house and at the same time the funds for its rental were furnished without applying for regular mission funds. So the "Miss Corbett Home" was opened last May. There this dear sister is at the head of a truly Christian home where *Christian homes* are so much needed. As an elder sister, she lovingly and wisely guides and helps the young girls.

At present there are only two teachers in the home, but there are six other girls who are pupils now; but bid fair to develop into teachers. Their ages are from six to fourteen; so the older ones can help care for the younger ones, and each is expected to help with the house-work. They also study some at home and for six hours of the day are at school in the varions classes to which they belong. They are nice, well-behaved girls and have a good opportunity to improve and also to help others. Their influence among the non-Christian girls in the school must be beneficial to them, and their regular attendance on church service is an example to the Christian community.

I said there were but two teachers in the home now, but do not imagine that a small thing, for two such girls as they are would be a treasure in any school or home. Bright, intelligent and refined, but better still consecrated to the Master, I feel honored in classing them among my friends and holding, as I hope I do, at least a little place in their hearts. These girls were educated in mission schools, and considering how much these schools dc for Christian girls, by giving not only mental development, but also spiritual culture, the strongest plea I have heard is presented for sustaining by prayers and gifts these institutions for training the young people.

Dear friends, do not fail to pray for these Christian girls in the Gujranwala school, and also for the Sialkot girls' school, that these daughters of our church "may be as corner-stones, polished after the similitude of a palace." Your Sister,

HENRIETTA MOORE.

FOREIGN NEWS BUDGET.

EGYPT.

From Assyut it is written, January 2:

To you in the home land the great day of the last month was the 25th of December, Christmas day. To us of Asyut the great day was the 29th of December, Commencement day. You know all the joy, the pride, the anticipations, the forebodings that are crowded into this day at home. It is just the same here in Egypt.

Commencement in Egypt! How strange it sounds! What do we do? Just about what you do at home.

Thursday afternoon saw a goodly number gathered in the college chapel, with hammers, nails, palm-branches, flags, etc., ready to decorate. Let me show you the completed work. On the wall back of the platform was the principal decoration. High in the center was the picture of Dr. Hogg, the founder of the school; just below, the picture of the Khedive; on either side the pictures of President Washington and Queen Victoria. Draped above were the flags of Egypt, America and England. The entire front was arched in palm branches and on the opposite wall was a picture of Lord Kitchner. Of course we did not forget to have flowers.

Lord Cromer, Minister Plenipotentiary of England, was in Asyut that day. He and his party, accompanied by the Governor of the province and other officials, were present during part of the exercises. As they rose to go, the students and teachers stood and sang, "God Save the Queen."

How many graduates did we have? Seven; five young men from the college and two young ladies from the Pressley Memorial Institute. Of the five young men, two go into the Theological seminary at the opening of the next session, in February. One becomes a teacher in the college here, and the other two go elsewhere as teachers.

The exercises were more varied than those to which you are accustomed. The orations of the graduates were, as always, in Arabic. Then we had recitations in Arabic, English and French, also songs in these different languages.

After the diplomas were presented, the class sang as a farewell song, "Home, Sweet Home."

So ended four months of hard work on the part

of students and teachers. Yes, the work ended, but the results of this work, when will they end? Only with eternity. Pray for us that we all may be more earnest students in the school of the Lord, that our work may be blessed by Him.

Miss A. Y. Thompson gives an encouraging incident of work at Esna:

Yesterday Mrs. Murch and I spent some time hearing the lessons of the girls, who are above the average in attainments and wealth, and we were led to feel that the teacher, who is practically blind, is an extraordinary person. I was very much surprised to hear, while recounting to her some of my experiences in a Bey's house, that his youngest daughter, a very bright girl, reads to the family every night, and prays with them an extempore prayer before they are willing to go asleep. Considering the family, I thought this was one of the most encouraging things I have heard in this journey. This girl is perhaps ten or eleven years old, and is a bosom friend and classmate of the pretty young sister of the teacher. This school is self-supporting.

Mrs. Wm. Harvey writes from Cairo, under date of January 6:

The week of prayer begins on January 8th. We have arranged with the Church Missionary Society to have the meetings, which are to be conducted in English, there and here on alternate days at 3.30 p. m., except the one here on Thursday, which is to be at the usual time of our evening meeting, 8.30 p. m. The meetings conducted in Arabic are to be held every night in our chapel; meetings in the church in Hart-et-Sakkaeem are also to be held every day.

Dr. Watson and Rev. J. K. Giffen, by request of the Board of Foreign Missions, have gone to Khartoon on a tour of inspection. We trust they have arrived there before this. The Sirdar's last words to Dr. Watson were "We can allow no preaching." This will not hinder them from many a quiet talk with those they meet. We hear that one of the C. M. S. men, who has gone up, has been preaching to the British soldiers.

It is said here that the Mohammedans are very much pleased over the reverses of the English in the Transvaal. The prospects for a speedy ending of the war are not very bright, but the hearts of men are in God's hands and He can turn them as He wills.

Part of a letter from Mrs. Wm. Harvey is included in the Budget as showing the great need of reinforcements to the ranks of the unmarried missionary ladies. The personal address is changed to "Dear friends in the home land."

Time passes swiftly, and here we are in the last moments of the old year, a year of joy and gladness to many. But oh, how many homes have been darkened by the cruel hand of war and bloodshed, and how many lives have been blighted by the demon of intemperance. As a mission we have had our trials and discouragements, and yet we have great reason for thankfulness for the way in which God has led us. I question whether there is another Presbytery in our whole church which has suffered less from sickness and death than ourown. While it is true that Miss Buchanan had to leave her work and go home, such good reports came back from her on reaching London that we hope she will soon be restored to health and able to come back to us again. We are all worried however over the state of our treasury. "What is to be done?" is a question very often asked, but none are able to give a satisfactory answer. There is this about the matter, if reinforcements, especially of unmarried missionary women, are not soon sent to us, other societies will not long hesitate or refrain from taking up work that we are failing to do.

According to arrangements Miss Anna Y. Thompson and Miss Margaret A. Smith will go home for rest in 1901 and they need it now, unless some one is sent out to take their places the work they have had in charge must suffer greatly, as every other missionary lady in the field already has all she can possibly manage. Is it possible that in our whole church in the home land, that there is not one Christian woman who is living on her own means who might not come out here and do the same and give us some help? Certainly there must be some such. In the Scotch missionary society many of the workers are those who come out here and labor for the love they have for the Master, and they are wholly or in part independent of the church's money. Again are there none who if unable to enter the mission field themselves, who would not be willing to support a substitute? We know that there have been some discouraging experiences in this last method, still in great as well as small things is it not well somtimes to "try, try again."

The Soudan is being discussed just now, but who can be spared to go? The question will doubtless be settled in a few days.

Miss Thompson is expected to return tomorrow from her Nile trip. We feel sure she has done much good among the women of the tours visited.

We enjoyed a pleasant incident one evening this week, viz: the having of three American soldiers on their way home from Manila to supper with us We think they enjoyed the beefsteak, potatoes. pumpkin pie and coffee. They were all from Iowa,

YOUNG PEOPLE'S DEPARTMENT

Suggestions from Students' Missionary Campaign Library.

A. T. Piersen says: Facts are the fuel for missionary fires.

The motto of the Missionary Campaign Library is, "Pray, Study, Give."

The relation of literature to the work in India—"Dr. Stewart's Life and Work in India," pages 92–184, also pages 300–309.

The land and people, customs, religions, etc.—"American Mission in Egypt", Dr. Watson.

The oldest non-Christian religions—"The Students' Missionary Appeal," page 31.

The Soudan; its language, people, size, value as a missionary field—"Students'

Missionary Appeal," page 86.

Where lies the greatest need today in Africa?—"Students' Missionary Appeal," page 417.

Dwight L. Moody.

D. L. MOODY

On the 22nd of December, 1899, at his home in Northfield, Mass., Mr. Moody, whose name is known throughout all the English-speaking world passed away from earth. He was still comparatively a young man, sixty-three years of age, vigorous and enthusiastic both in body and mind. Few men in our generation, in any generation for that matter, have had such a career as this man. Without a college training, with the meagerest advantages of school education, he nevertheless preached the Gospel of the grace of God to more people than any one person since the days of the Wesleys and Whitefield. Throughout our country again and again, through Great Britain likewise, he carried the good news of salvation to the multitudes, and in the name of his Master offered eternal life to more people than any other preacher in this century, perhaps in any century for five hundred years. What the result of his great work will be eternity alone will disclose.

It is not the purpose to write a sketch of his life or his work. Two or three things only are to be mentioned.

There hang in the Y. M. C. A. rooms of Chicago two notable pictures. The first one represents fourteen boys gathered from the streets of the city, ragged, uncouth, impertinent-looking, veritable "Gutter Snipes," to use the unworthy but expressive name which is often given such children. Behind them stand two men, Dwight L. Moody and J. V. Farwell. When Mr. Moody asked for a class in the Sabbath-school with which he identified himself on his removing from Boston to Chicago, he was told he could have one if he brought it. Out into the streets he went, and gathered eighteen lads, all but four of whom are shown in this first picture. Most significant are the nicknames by which they were known. One was "Red Eye"; another, "Smikes," a third, "Billy Bucktooth," and still another, "Rag Breeches Cadet," names which with striking aptness described the character and habits of these youngsters.

The second picture represents these same boys after they had been under Mr. Moody's teaching for some time, and a greater contrast between this and that can hardly be imagined. Washed, neatly dressed, with clear and fair faces, with almost every trace of the neglect and sin and shame with which every feature was marked now gone, these boys fitly set forth the blessed work of grace, and the work likewise which this man was pre-eminently called to do in the world. He loved men, children also; but if he had any affection for a special class of persons it was for the outcast, the fallen. And few men ever reach so many of such people as did he. Thousands today remember him with the love that only the redeemed of God can feel and know, for he was the instrument in God's hands of lifting them out of the horrible pit and miry clay in which they were deeply sunk. When he was being swiftly carried from Kansas City to his home, the train that bore him lost much time west of Detroit. As they were leaving that city, the new engineer learned that Mr. Moody was on the train and very ill. The engineer sent this message to the dying evangelist, "Tell Mr. Moody that I will do my best to make up the lost time. All I am I owe to him. He led me to Christ twenty years ago." Dr. Pierson, who relates the incident, adds that "the next 127 miles the train ran in as many minutes." It is but one of multitudes of like cases. His life was full of just such tokens of the blessing that attended his ministry.

He was ardently attached to the Bible, read and studied it with an ardor that never flagged nor wearied. More than once the present writer has seen him in the Bible Institute in Chicago at the window of his

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bedroom in the early morning, reading, marking, comparing Scripture. He was an early riser, and often, almost always, he began his daily study of the Bible while most others are still in bed. And he was loyal to God's word. More than once has his face been seen to darken, and grow actually black when some speaker spoke carelessly or slightingly of the Scriptures. Years ago, in a Christian convention in Chicago one orator took for his theme John Stewart Mill; a second had some sociological subject. Mr. Moody was presiding, and his face was a study; disappointment and grief were plainly legible on it, and resentment too. But when one was finally announced to speak on a topic from the Bible, Mr. Moody's face instantly lighted up, and he seemed to say, "Now we will have something from the old Book." But he was again disappointed, for the speaker frittered away his time in silly nonsense.

Mr. Moody was distinguished for his good sense, his unfailing aptitude as to the selection of men for service with himself, and as to the right thing to do in the many exegencies and difficulties that confronted him. Mistakes he made, of course, as all do; but they were rare, and generally trivial. He commonly knew the right thing to be done in any juncture, and did it.

His end was characteristic. Quietly giving his children counsel as to the schools at Northfield and Chicago, quietly giving expression to the blessed hope he cherished, Mr. Moody "fell on sleep." W. G. M.

Xenia, O.

Questions and Answers on Giving.

COMPILED FOR THINKING YOUNG PEOPLE.

QUES.—Why should gifts to the Lord's Treasury be increased in this age, far beyond that of any other?

ANS. 1.—Because more fortunes have been accumulated during the present century than during any previous period in the history of the world.

2,—Because of the infinitely greater demand for money to aid in building up Christ's kingdom on earth than ever before.

QUES.—Why should the United States give more largely for the conversion of the world than any other nation?

ANS. 1.—Because it is by far the richest nation in the world.

2.—Its spiritual privileges are greater than any other. "Freely ye have received, freely give."

3.—God expects more of her than of others. "To whom much is given, of him much shall be required."

QUES.—What is said of the wealth of American Christians?

ANS.—It is estimated to be $10,000,000,000.

QUES.—What is the estimated annual increase of their wealth?

ANS.—$400,000,000.

QUES.—What is stated concerning the annual contributions of American Christians to missions?

ANS.—The amount contributed by professing Christians of the United States for the extension of the gospel throughout the world is annually but the 1-16 of one cent out of every dollar in their possession.

QUES.—What can the church of today truly say concerning herself?

ANS.—"I am rich and increased in goods."

QUES.—What gifts has God given to men which enable them to get wealth?

ANS.—Sunshine and rain, seed time and harvests, the vast resources stored in the earth, gold, silver, iron. coal oil, gas, wisdom and skill and every ability by which they can make and increase fortunes. "He giveth men power to get wealth."

QUES.—Why has God given men power to get wealth?

ANS.—Not simply for their own self-gratifications; not that the money may be locked up in safes and banks and be kept in idleness. God clearly indicates what He would have His people do with their wealth by the events which are taking place in the world in connection with the cause of missions.

QUES.—What danger is there in Christians accumulating money?

ANS—The increase of money begets the love of it, and "the love of money is the root of all evil." 1 Tim. 6:10.

QUES.—To what are men exposed through wealth?

ANS.—To the perils of living in luxury, narrowness of sympathy toward others, false views of the value of money and loss of all regard for right, and righteous principles.

QUES.—What great change is spoken of in the Scriptures?

ANS.—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

QUES.—What then is the great danger of God's people today?

ANS.—Of sitting down in the midst of

their riches and saying, "I have need of nothing" and thus become sinfully neglectful of the eternal welfare of themselves and others.

QUES.—What is the Scriptural antidote against such a condition.

ANS.—"Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee." Deut. 16:10. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

Junior Missionary Society Meeting.

At the regular meeting of the Junior Missionary Society of Allegheny Co., December 16, 1899, the subject for discussion was "Methods of Work," and some very interesting reports were given.

Mrs. W. J. Reid told of the Junior work in the First Church, Pittsburgh. Their removal from the heart of the city to their new place of worship in the East End necessitated a change in their method of work, and they have united the Junior Missionary Society and the Junior Christian Union Society to hold their meetings every Sabbath afternoon, and take for their subjects the Junior Union subjects.

Miss Jennie Jones reported for the Eighth church, Pittsburgh. Their society meets every Sabbath evening. It is divided into eight divisions, each having its own leader. The subjects used are those given in the "Christian Union Herald." They have general opening exercises, then the lesson for the evening taught in the different divisions. and general closing exercises, usually conducted by the superintendent but, the leaders take turns in assisting. In closing the meeting they all together repeat the first and second verses of the 67th Psalm.

Mrs. Geo. M. Paden gave an account of the methods employed in the Junior Missionay Society of the Avalon church. That society meets on the first Monday of each month from four to five o'clock. On the Sabbath immediately preceding the day of meeting there is given to every boy and girl in the Sabbath-school (who will take one) a small white envelope, on the back of which is stamped in red ink, "Gordon Mission Band, Monday at 4 o'clock," also the name of the boy or girl. This serves as a receptacle in which to put the offering, and also as a reminder to the mother of the meeting. They sing a number of times and have prayer. After this comes the lesson, then the review and singing and they close with the Mizpah benediction. All are seated again, and they have some simple refreshment, either fruit or cakes. As a closing meeting of the year, at the end of June, they have a picnic. For this envelopes are distributed as for a regular meeting and on the back is stamped "Gordon Mission Band Picnic Tuesday from 10 to 4 o'clock. Invite mamma." This is quite a feature, a veritable mothers' meeting, and everyone seems to enjoy it.

MARTHA M. C. HILL, Sec'y.
2819 Penn Ave., Pittsburg, Pa.

REPORTS, ETC.

Board of Directors.

The regular monthly meeting was held Tuesday, February 6th.

The usual devotional exercises were observed.

Action was taken that this Board reply to all asking questions in regard to salary of missionaries at home on furlough, that full amount should be paid, owing to traveling expenses.

A conference was held with a committee from the Board of Church Extension relating to matters of mutual inrerest to both Boards.

The Treasurer gave full report of receipts, disbursements and balance in each department. Total receipts for January $4,459.05; disbursed, $11,391.15.

Business Manager of Juniors' Missionary Magazine reported 932 new subscribers. The present list numbers 4,562.

The Railroad secretary is taking preliminary steps to arrange for reduced rates for benefit of those expecting to attend the May Convention at Pawnee City, Nebraska. Program of said convention was submitted and adopted.

A partial report was given by the Freed men's secretary. Reports of other secretaries of departments were crowded for lack of time.

Action was taken that the Board shall hold regular meetings the first and third Tuesdays of each month till close of year.

M. JENNIE STEVENSON, Sec'y.

Treasurer's Report.

Receipts for the month of September, 1899.

Foreign.—Illinois Southern, 10.50; Frankfort, 6.50; Concordia, 3; Illinois Central, 13; Rock Island, 22; Chillicothe, 21; Princeton, 19; Chicago, 44; Monongahela, 120; Butler, 12; Rock Island, 9; Allegheny, 5.

Foreign Specials.—4th Allegheny W. M. and Benev. Soc. salary Miss Mokerjee, 90; Allegheny Jun. support of "Hope" Assiout, 5; Sewickly Jun. pupil care of Miss Campbell India, 5; Monongahela, pupil Sialkot, 15.

Foreign Salaries.—Miss Jessie Hogg, 2d Allegheny Y. P. M. S. 75, also W. M. S., 25, and 3rd Allegheny W. M. and Aid Soc., 50; Miss Rena Hogg, Tarentum W. M. S., 10; Miss C. E. Wilson, Des Moines, 47.50; Steubenville on Miss Mame R. Martins, 125; Miss Buchanan, Monongahela, 110; Miss Spencer, Butler, 68; Miss Logan, Allegheny, 150.

Tanta Hospital Egypt.—Frankfort on building fund, 20; Chillicothe, 5.

Junior Bed Tanta Hospital.—Emsworth Jun. M.

Soc., 5; Des Moines Jun. M. Soc., 7.

Home and Salaries.—Allegheny, 45; Illinois Southern. 10.50; Frankfort, 10; Concordia, 3; Illinois Central, 21; Des Moines, 12.60; Chillicothe, 20; Princeton, 7; Monongahela, 30; Butler, 6; Allegheny. 76.

Warm Springs Indians.—Allegheny, 42.

Freedmen's and Salary.—Frankfort, 10; Proceeds of Alabama farm, 120; Concordia, 6; Illinois Central, 3; Des Moines, 11; Princeton, 5; Steubenville, 12; Monongahela, 138; Allegheny, 5.

Church Extension and Parsonage.—5th Chicago on loan, 88.80; 2nd Portland, Ore., 3rd payment 6th note, 53; Denver, Colo., Bohlevard, 4th and last payment on 4th note, 66.60; Frankfort, 5; Monongahela, 3; Butler, 6.92; Des Moines, 5.

Orphan's Home Allegheny.—Allegheny, 5.

Memorial Hospital Allegheny.—2d Allegheny, Mary McMillan Miss. Soc., 3; Illinois Southern, 5; Allegheny, 5.

Aged People's Home —Allegheny, 5.

Contingent Fund.—Interest from investments, 62.50. *Investments Reduced.*—600.

Receipts for the month of October, 1899.

Foreign.—Steubenville one-half of missionary's traveling expenses to India, 150; Westmoreland, 58; Omaha, 10; Boston 15; Philadelphia, 35; Minden L. M. S. Neb., 10; Clinton, Butler Pres., 7; College Springs, 10; Cleveland, 20; San Francisco, 10-75, and for India, 5; Wheeling, 5; Indiana, 37, and for India, 5; Chicago, 5; Springfield, O., 10; Ryegate, Vt., 40; Muskingum, 12, and for India, 10; Caledonia, 4; Illinois Southern, 5.

Foreign Specials.—Avalon H. and F. Mission Circle, for native helper Egypt, 15; Cedar Rapids, for famine sufferes India, 5; Salem, Ind., Girls' School, India, 10; Muskingum, for scholarship, Sialkot, 6.25, also for native teacher, India, 5; Ryegate, Vt., Y. P. S. C. E., for Bible woman in Egypt, 30.

Foreign Salaries.—Dr. S. E. Johnson, Westmoreland, 106; Miss McMillan, New York, 12; Miss Buchanan, Monongahela, 160; Miss Smith, Garnett, 28, and Kansas City, 37.50; Miss Corbett, Conemaugh, 100; Miss Ella Gordon, Cedar Rapids, 68; and Mrs. Robt. Fraver, of Elvira, 50; Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 35; Miss Young, College Springs. 132; Miss Mary A. Lawrence, Arkansas Valley, 63.30; Miss Logan, Indiana, 31; Miss Mary R. Martin, Steubenville, 95; Miss Thompson, Muskingum, 63.50; Miss Moore, Norris Square S. S., Philadelphia, 125; Miss McCahon, Chartiers, 164.50; Miss Fulton, Southern Illinois, 185.

Foreign Medical Work.—Monongahela, 10.

Tanta Hospital Egypt.—Martin L. M. S. S., 8; Mrs. David Hostetter, Allegheny, 5; Mr. John C. Park, Allegheny, 10; Chartiers, 8.

Endowment of Bed Tanta Hospital.—College Springs Juniors, 78 cents; Walton, Kan. Mission Band, 10.

Home and Salaries.—Allegheny. 10; Westmoreland, 67; Omaha, 23.35; Garnett, 5; Cedar Rapids, 10; Boston, 10; Philadelphia, 15; College Springs, 8; Cleveland, 10; San Frrncisco, 25; Wheeling 5; Indiana, 8; Chicago, 4; Springfield, O., 10; Lake, 14; Muskingum, 12, and for Jewish Mission, 5; Caledonia, 13; Chartiers, 48; Southern Illinois, 5; Kiskiminetas, 15.

Warm Springs Indians.—Westmoreland, 4.50; Garnett, 9; Boston, 9; Arkansas Valley, 3; Muskingum, 5; Caledonia, 2, from sale of sawmill, 100.

Freedmen's and Salaries.—Allegheny, 5; Westmoreland, 18; Omaha, 5; Garnett, 4; Boston, 9; 1st Pawnee, 10; Clinton Butler Pres., 6; Cleveland, 5; Arkansas Valley, 6.47; Lake, 5; Steubenville, 11; Muskingum, 5; Caledonia, 3; Chartiers, 15.

Little Girls' Home Tenn.—4th Allegheny, Y. L. A. Soc., 30; College Springs, 20.50.

Church Extension and Parsonage.—Oakland, Cal., 3rd and 4th payments on 4th note, 138.70; Boston, 9; Colorado Springs, Colo., note 7 in full and part on 8th note, 185; Cleveland, 2; Topeka, Kan., on note 4, 50; Altoona, 2nd and 3rd payments 5th note, 146; Ewing, Neb., 2nd payment 2nd note, 25.-44; Coulterville, Ill., 2nd payment on 4th note, 26.-50; Lake, 4; Caledonia, 2; Los Angeles, 9; Springfield, Mo., 4th and last payment 1st note, 42; Mt. Washington, Pittsburgh, 77.75.

Ministerial Relief.—Boston, 5; Cleveland, 5; Indiana, 3; Caledonia, 1; Los Angeles, 9.

Contingent Fund.—Interest from investments, 22.50.

E. J. SLOAN, Treas.

ENTERED INTO LIFE

Mrs. Alice Keister Murdock.

The W. M. S. of Mt. Pleasant, Pa., offer a loving tribute to the memory of Mrs. Alice Keister Murdock, who has lately passed through a beautiful death to life eternal.

Though having removed from the bounds of the congregation some time ago, she still retained her membership in our church and society, and her presence has been sadly missed for the past two years because she had entered so actively into all the departments of church work. A leader in O. Y. P. S., a teacher in the Sabbath-school, at one time president of the W. M. S, it can truly be said of her that one's life is not measured by the years she has lived, but by the service she has wrought.

We commend the bereaved husband and little daughter and all who mourn her loss to the tender care of a loving Father who doeth all things well, and pray that we, the members of this society, may imitate our friend, by laying our wills alongside the divine will, and listen for His voice saying, "Be ye also ready."

MRS. M. E. SHAW,
MRS. M. T. WARDEN. } COM.

Mrs. Martha Kelley.

A tribute of love from the W. M. S. of Reynoldton, Pa., to the memory of Mrs. Martha Kelley, who was called home Feb. 8, 1900.

Death has suddenly taken from our midst a beloved and valued charter member who was most active and earnest in her work for the Master.

Though quiet and unassuming in disposition her lovely Christian character was an inspiration to all who knew her. Ever ready to go forward in any good work she will be greatly missed in our society and congregation.

We offer our tender sympathy to the bereaved family and bow in humble submission to the will of Him who doeth all things well.

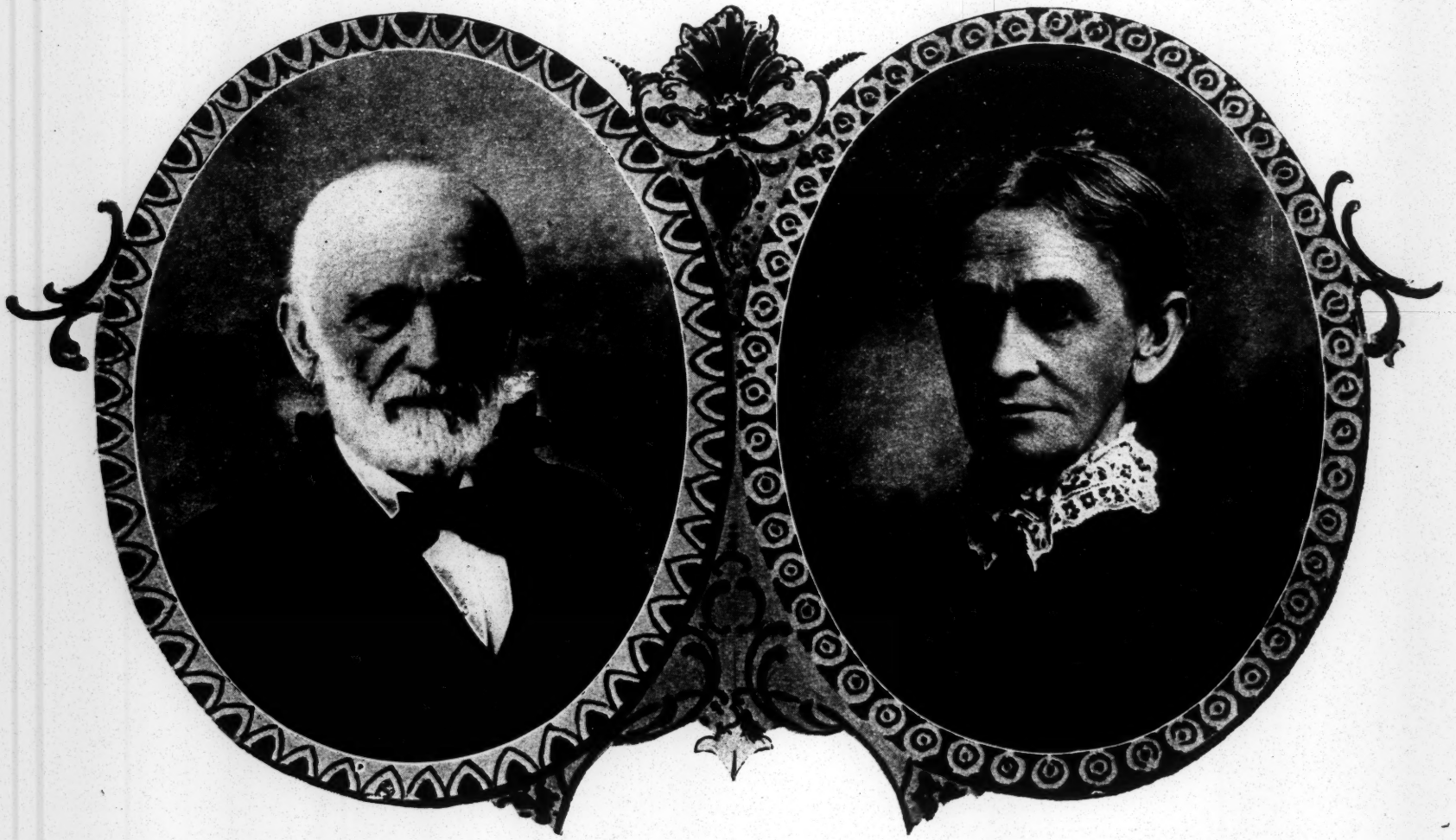
MRS. S. DELL JOHNSTON,
MRS. JAS. DAUGHERTY,
MRS. DR. SMITH. } COM.

Olathe, Kan.

The W. M. S. of Olathe, Kan., expresses sincere appreciation of Mrs. M. A. Barnes, who recently removed from our congregation. She was our president over seven years, most faithful in attendance, liberal in giving, always cheerful and helpful in every good work. We miss her sadly and will ever remember her with affection.

May God's richest blessings be hers, is our prayer.

COM.



REV. THOMAS MCCAGUE, D. D. MRS. THOMAS MCCAGUE,

OUR FIRST MISSIONARIES TO EGYPT.